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Horizons

Promising Horizons—America of Tomorrow

Ministering To All Americans

Text Book—We Who Are America, By KENNETH D. MILLER

OUR American culture, at its best," writes Dr. Kenneth Miller in the concluding chapter of *We Who Are America,* "has developed two distinct characteristics: it has united people of diverse national and racial origins in a common national life, and it has permeated this national life with the purposes and ideals of a vital religious faith. Our greatest peril in this crisis is that we lose both of these distinctive characteristics, our essential unity and our religious faith.

"We need to reaffirm our conviction that we all are America, and that to keep America *America* we must, all of us together, undergird our national life with a dynamic religious faith. But that faith and life must issue primarily from the churches and the individuals who compose the churches. If that faith is alive, then the missionary agencies, churches, neighborhood houses, and Christian centers ministering to our fellow American will not want for financial and moral support. But if the light of faith and life flickers and dies in the churches of America, then there will be no more such enterprises as we have been describing, and religion in America will become entirely fossilized and institutionalized, and our churches will be just places where one is baptized, married and buried.

"But our hope and our faith is that the Christian churches of America will make of their churches sanctuaries in which we—all of us who are America—may sit at the feet of the Master of us all, that we may learn of Him how best to serve our fellow Americans, our nation, our world and our God."

The Place of Indians in The America of Tomorrow

Transplanted People

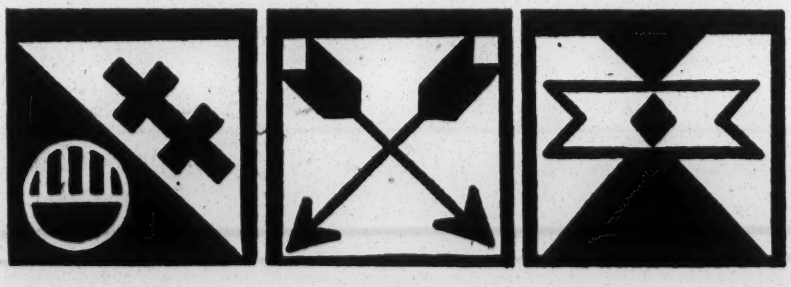
By E. H. CARSON, Simnasho, Oregon

TO the three disciples on Mount Hermon, Christ gave a preview of the Kingdom of God. The experience was withdrawn, but the Hope remained with them. And it is this hope of the glorious appearance of our Lord that the Church looks to and invites those *different* peoples within our gates to share. The Indian people are essentially a *different* people and the Indian problem presents almost as many sides as there are different localities and tribes in our nation.

All of us in North America are a transplanted people in a sense, but whereas, we have moved here from middle and northern Europe within the past three or four hundred years, The Indians came here thousands of years ago, many from Northern Asia and some from possible islands along our coasts, many of which may have long ago sunk below the surface of the sea.

In this land we and our ancestors have taken deep root—have established a strong civilization. The Indians that we write about have never rooted themselves below the sub-surface in the soil of the New Continent until in recent years. They were originally a wandering race of people, roaming about within their vast tribal limits; living in the canoe and in the saddle, and before the horse came to them, on the trail. They scratched the surface of the ground for what the soil gave easily, and hunted and fished and gathered the wild berries and dug roots from the ground. When the fierce cold of winter came they hid in their rude shelters and in the spring were off again to new hunting grounds often, as historians record, burning up all vestiges of their winter quarters before they left. Such a people are not rooted.

To quote from Ethel Peterson, in the "University of Oregon Series": "Only an extreme sentimentalist could argue in favor of keeping the country a vast game preserve in order that a few thousand savages might get a precarious living by the chase. It was only reasonable that in the interests of millions of civilized people the Indian should be removed from their extensive forests and plains and taught to live by less wasteful means. . . . "The treaty and



reservation system would not have been so bad if it had been made into a real system judicially worked out and operated . . . but Government vacillation and delay often allowed hostilities to assume serious proportions before consistent attempts were made to meet the Indian problem."

"There is no doubt that many injustices were suffered by the Indians in the transfer of their native camping grounds for the less desirable reservation lands upon which the Government tried at times to place them. As when "in 1851 two and a half million acres of land were purchased at a price of one and a half cents per acre."

This paper treats of the North West of course, and particularly of the State of Oregon. It is proper to say that many of the Superintendents of Indian affairs in this state were very capable and excellent men. Superintendent Joel Palmer, appointed in 1853, did all that man could do. He saw that through contact with the white people that had entered that territory and diseases of small-pox, tuberculosis, sex diseases and, above all, fire-water, the Indian tribes of Oregon were rapidly being exterminated. Indeed, it is recorded that in the North West out of an original population of more than 100,000 the Indians had been reduced to less than 20,000. . . . Something had to be done at once and Palmer himself purchased a tract in the higher lands bordering the Williamette Valley and there moved bands of Indians that were in a destitute condition because of being deprived of their usual supply of roots, fish, and berries. He got a few hundred of the youngest people moved but the old people refused to move, preferring to die in their familiar haunts.

Palmer also selected a large tract East of the Cascade Mountains within which is the present Warm Spring reservation, and in 1855 summoned the federated tribes of middle Oregon to meet and sign a treaty. This meeting is historic in this region. It was held under the wide spreading branches of an oak tree that was so vast that it sheltered not only the Superintendent and his military staff but also the tribal chiefs and their retinues. This oak tree is called

Indian Baby and Mother. What will be the place of this little "First American" in the America of Tomorrow?

Courtesy Junior Missionary Magazine

the "Treaty Oak" and is said to be still standing on Mill Creek just one mile from The Dalles, Oregon. The treaty was signed by the chiefs of all the tribes residing in middle Oregon. Among many other Indian names we notice those of "Symtustus" and "Kuckup" chiefs of the "Tygh-in" and upper Deschutes tribe of the Walla Walla Indians. These two names were prominent in the early records of our Simnasho Mission and it is interesting to note, in this same month, (August), that John Symtustus, a grandson of the original first chief of the "Warm Spring Tribe" and a constant attendant at our Church services was elected Chief of the Tribe to succeed the well beloved "Big Frank Queahpama" who died last year.

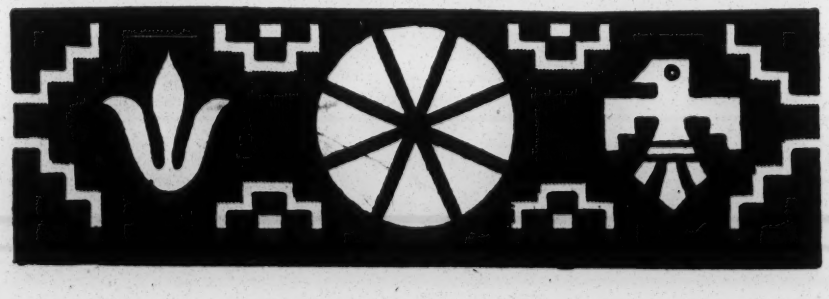
To go back for a moment to the old "Chief Symtustus" it is in the record that he was the first Indian in the region to own and engage extensively in cattle raising and that in one severe famine-winter he butchered a large portion of his herd to relieve the starving people around him.

The treaty that was signed in 1855 was ratified by Congress in 1857 and by it the eight or nine hundred Wascos Tygh, John Day and Deschutes, remnants of their tribes, agreed to confine themselves to this tract of land and the Government in return was to repay them for the land they had relinquished. A policy was inaugurated by which homes were to be built, farming implements and seed furnished, saw-mills and schools erected, their children taught to read and *"missionaries of the Gospel of Peace"* encouraged to dwell amongst them.

It was in this way that this portion of the Indians of the North West have been transplanted and it is satisfying to feel that this people are taking root at last and that the Indian soldier boys when they return from the wars will be coming back to their own land.

The further process of *transformation* is yet to come. God grant that it come quickly.

To the charge that is often made, and made rightly, that our governmental policy is too much that of paternalism, let it be replied that it has only attempted during the past forty years to rectify some of the mistakes it has made during the first forty years in its dealings with our Indian people. It is hardly to be wondered at that the Indian is reserved and a little suspicious of us as we try to deal with him in spiritual matters. Consider the experiences of the Indians with the early settlers and miners and the unfair way in which they were often pushed around by agents that had no sympathy with them and only wanted them to move on. I quote again from the records of that time: "The early settlers and



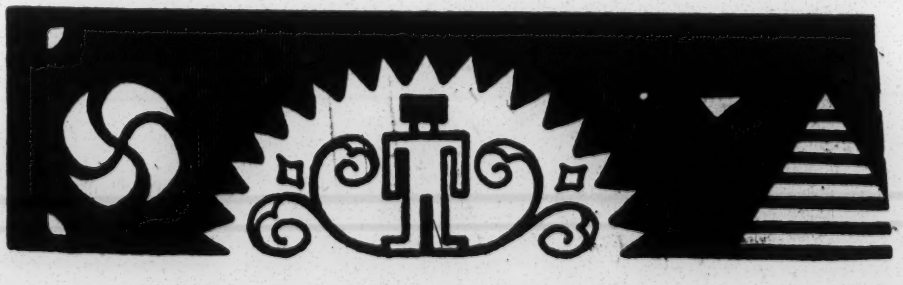
Superintendents held that it was utopian to hope ever to civilize and Christianize them." To this opinion the evangelical churches of North America do not subscribe. They have spent and are spending large sums of money and using the services of many Missionaries over long periods of years to prove that even the evils done to the Indian in time past may be eventually overcome by the good that GOD can do through the consistent preaching of the Gospel of Jesus Christ and the example of consistent Christ-like living in their midst.

The Indian does not take kindly to transplating from the open into city life. He may be attracted by the lure of the light and excitement and enticement there but his real nature in time harks back to the beauty of the quiet places and the life under the open sky.

An Iowa paper tells of a 68 year old Indian, "White Bird," of the Omaha tribe who was transplanted against his will. He commented thus "I am an old man and need the help of my children on the land but they all wanted to go to the city where the money is paid every week and you don't have to wait. They wanted to live where there is some place to go at night and where it is never quiet. This is not for my people. I know that the city is no place for an Indian."

As we scan the far off horizon we seem to note a reddening gleam of light in the sky-line. A world that is torn and bleeding with war is reaching out to take these young Indian boys and girls from their curtained lives and thrust them into ship-yards and war plants and into army and navy and airforce units and into the merchant marine. These are showing wonderful loyalty to their adopted country. Already one of our boys, wounded in battle has received the "Purple Heart" for *merit in Battle.* Another, who was just home on a two-day leave describes his experiences as a paratrooper and his dangerous and peculiar sensations in flying. The parents of these boys are proud that they are on the warpath on behalf of the land all of us love.

May be God is going to use this terrible war to affect not only in the Indian race but in other peoples as well, a spiritual transplanting out from the Old Way into the New. Many, we hope will be uprooted from the ways of the present evil world to that spiritual condition of being rooted and grounded in love of God. We bow our heads to the "God of Patience" that this will come to pass in our time and those who have waited so long and given so long may see their "patience have its perfect work" among these aboriginal people of our United States of America.



Braves On the Warpath

By DONALD CULROSS PEATTIE

THE fiercest enemy Americans have ever had was that fellow-American, the red Indian. Every inch of the United States was savagely contested with him in a three-hundred-years war. Time and again he outfought us. At Blue Licks he defeated Dan Boone and the sharpest shooters of Kentucky; he routed Kit Carson and a regiment at Adobe Walls; with a band of 38 braves and eight boys, Geronimo the Apache terrorized the Southwest and had 5,000 U. S. calvarymen galloping around the desert in circles.

We had nearly to exterminate the redskin to make this country ours. Yet the American Indians ("Amerinds" for short), who 40 years ago were considered a dying race, now number 400,000 souls, enjoying full American citizenship rights since 1924; and the grandsons of the painted warriors of the West are on the warpath once again — marching side by side with your boy.

The Amerinds have put 15,000 braves into our fighting forces — more per capita than any other racial group in the country, white, yellow or black. Forty per cent of the able-bodied male Crows are in the service today. Not one Jicarilla Apache asked deferment in the draft; they marched out to war with the old blood-curdling Apache yell. The Winnebagos have elected General MacArthur as Chief of all American Indians. Redskins bound for the Pacific theater have taken a vow not to come back till they have done a war dance on the streets of Tokyo. Old Henry One-Bull—now aged 97, who had seen Custer cut to pieces—led the first sun dance in over 50 years in the Dakota country to pray for the 2,000 braves that the Sioux nation has mustered to fight the Japs and the Nazis.

Changing feather headdress for steel helmet, those boys and others like them are making good in every branch of the service. They are flying bombers, stalking the jungles as marines, sinking Jap tonnage from submarines, rolling over the sands in spitting tanks.

The very qualities that once made him our most blood-curdling foe make the Indian today our best buddy a fighting Yank could have. The red soldier is tough. Usually he has lived outdoors all his life, and lived by his senses; he is a natural Ranger. He takes to Commando fighting with gusto. Why not? His ancestors invented it.

Says a top sergeant—a paleface

* From the American Legion Magazine. As condensed in the Reader's Digest. Used by permission.

—at Fort Benning, Georgia: "These Indians are the best morale tonic on the shelf. They take a hard job and make a game of it. We could use more like 'em."

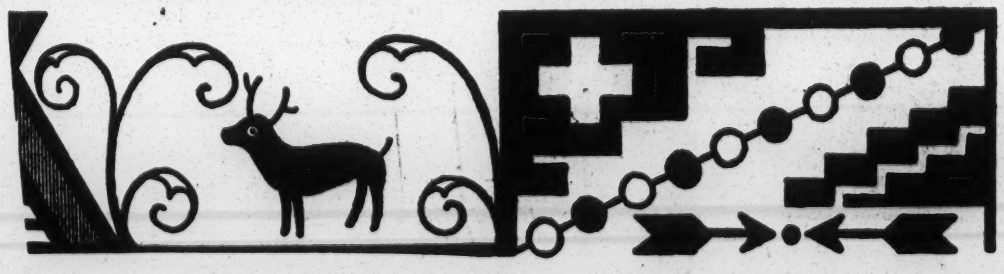
At ambushing, scouting, signaling, sniping, they're peerless. Some can smell a snake yards away and hear the faintest movement; all endure thirst and lack of food better than the average white man.

One of the biggest headaches in scout and signal work in Pacific jungle fighting is that so many Japanese understand English; they listen to our field radio messages and craftily horn in with misleading orders; even the knottiest code may be deciphered by slant-eyed experts. But there are no Nips who speak Winnebago or Navajo. That's why Amerind soldiers are picked for scout signal work. They telephone to their posts the most secret military information, but it's all Choctaw to the baffled Jap.

Indian soldiers are still earning the old and glorious name of brave. The first red man to give his life for Uncle Sam was Henry Nolatubby, a Chickasaw on the U.S.E. Arizona, who died fighting at Pearl Harbor. A fellow redskin, Corporal Hermann Boyd of Wellpinit, Washington, received the Order of the Purple Heart for his heroism on that black morning. The Distinguished Service Cross went to Private Charley Ball, Assiniboin of Fort Belknap Reservation, for remaining with his comrades, though desperately wounded, and helping to cover the withdrawal of MacArthur's forces on Bataan. Joe Longknife, an Assiniboin, was at Bataan too; he got ten Japs with 16 shots there. Kenneth Scissons, a Sioux of Rapid City, South Dakota, whittled ten notches on his Garand after killing that many Nazis in four minutes of Commando fighting on the outskirts of Bizerte.

And fliers will tell you about Sergeant Ralph Sam, Paiute, who was gunner on a plane that dive-bombed a Japanese convoy off New Guinea. When his right arm was shot off, pulled out his pistol with his left hand and shot at a pursuing Zero till his ammunition gave out. Only then did the pilot discover that his gallant gunner was hit. Though rushed to a base hospital, Sam bled to death, and the Silver Star was awarded him posthumously.

White Americans are with reason proud to fight beside red, proud of the traditional prowess of their one-time enemies. A red man will risk his life for a white as dauntless as his ancestor lifted a paleface's scalp. At the Memorial Airport in Spartanburg, South Carolina, Major Barney B. Russell said that nothing in the glorious annals of the Army Air Corps surpasses the deed there of Private Lester Reymus of the 77th



Pursuit Squadron. When a P-37 crashed on the field this young Piute, without waiting to don an asbestos suit, dashed into flames 60 feet high which were licking the labels off the cans of a gasoline dump, to pull the unconscious pilot out of the wreck.

Red heroes may be of any rank. Clarence L. Tinker, a cowboy on the Osage Reservation, became a major general in the Army Air Corps. When the Japanese fleet was sighted near Midway, June 7, 1942, winging out to meet them went this veteran of World War I, who as commander of our air force in Hawaii selected himself as flight leader of one squadron. In the fight that sent the pride of the Japanese navy to the bottom of the sea, General Tinker did not see the victory; he fell with his plane into the Pacific. The War Department has approved a proposal to name Oklahoma City's new airport Tinker Field.

From major general to blanketed squaw, the tribes are backing the war effort. The American Indian loves freedom and does not hesitate to pay the price of it. Every Monday the Jicarilla Apaches, who have sent every one of their able-bodied men to war, buy a $100 bond. Altogether, the Indians have lent Uncle Sam $5,000,000 through the Indian Office, besides other millions in bonds purchased independently, for the fight that is theirs and ours. The majority have little money, but one old Kiowa squaw, who cannot write her name, signed with a thumbprint a $1,000 check for Navy Relief.

The Indian squaw was always a sturdy, uncomplaining worker, the backbone of tribal life. Her sister of today is showing the same cheerful stoicism and skill on farm and in factory, driving tractors and trucks, spot-welding, riding the range that the red cowboys have left, or drilling in uniform. All the big Indian schools are training girls as well as men for skilled war labor. Some 4,000 Indian women are in war industries today, and more than 5,000 grow victory gardens on their reservations. Laughing-Eyes, Creek graduate of Haskell Institute, was the first in line when the recruiting station for WACS opened in New York.

Yakimas are riveting in the shipyards; Seminoles are working in aircraft plants; everywhere the Indian, for his tirelessness, skill and patience as a craftsman is in special demand in industry as well as in the combat services.

For no red man has to be sold on democracy. The Indian had it before we did; for untold ages he breathed the free American air. To our enemies, who batten on race hatred and persecute minorities, the handclasp of the American and the white must be a mystery. It is no mystery to the Indian. He is fighting for what he has always fought for—the land of the free and the home of the brave.

The Place of the Negro in The America of Tomorrow

By the REVEREND D. F. WHITE, Millers Ferry, Alabama

WE are thinking of the reconstruction of our national life after this awful war has been won. Surely we have had enough of materialism upon which nations built in the past. It is as clear as the noonday sunlight what racial discrimination, usually called race prejudice, will do for mankind when carried to its logical conclusion. The German super-man theories reduced to practice, give us a concrete demonstration of that. National greed has done its share to wreck civilization. The nations have ignored God too often. They have consulted their own wisdom, likes and dislikes, forgetful that this is God's earth and that he has something to say about how the world is to be run.

Surely we do not want to build into our reconstructed national life the materials which have proven to be fire-brands of destruction. To do so will mean that this catastrophe we are now experiencing will be repeated on a hundred fold greater scale a generation or two hence. For "Righteousness exalteth a nation; but sin is a reproach to any people."

Our reconstructed nation must be a new kind of nation. For to endure, it must eliminate all combustible materials such as: Materialism, race prejudice, greed, and the ignoring of God on whose earth we live. Our finite intelligence is not sufficient alone to run a nation successfully. Neither are we good enough. Therefore we must not ignore God this time. The Sermon on the Mount must be seriously considered. Christ must have a place at the council table. Our public school system must be Christianized. There must be a revival of vital religion so the Church can dominate the thinking and emotions of our national life, influencing its social proprieties, business methods, and political policies. This kind of building will make for a better and more enduring national life.

The Church has ever been the Negro's friend. During the days of slavery the Church insisted on his evangelization. It fought for his mental instruction in order that he might become an intelligent Christian able to apply his religion to life and living. For many years in the house of God the slave was the equal of his master and accepted on brotherly terms. The Church sought his emancipation by every peaceful means. And when these failed it came out boldly for his emancipation, so pressing the issue, that the Civil War resulted. Chattel slavery ceased to be. But the Negro was not yet free. Only his body had been unshackled.

With renewed determination the Church continued the fight to free the emancipated slave from the bonds of ignorance, poverty, and the sins slavery had forced upon him. Schools were founded, churches fostered, missionaries went forth to teach and preach and help the Negro build a

family life with Christian ideals. Both patriotism and the love of humanity inspired these servants of God to help the Negro to become an acceptable and useful citizen in the nation's life.

With what success? Here are a few samples of the nuggets of gold. Earnests they are, of those yet to come from the present and future efforts of the Church and State working together for the redemption of a wronged people. Black Patti, The Jubilee Singers, Roland Hayes, Marion Anderson, Paul Robeson, Paul Lawrence Dunbar, James Weldon Johnson, Counte Cullin, Frederick Douglass, Booker T. Washington, George Washington Carver, Dr. John A. Cotton, Dr. William Lloyd Imes and a great host of others.

With the regeneration of our National life, which must come if our nation is to endure a real and working democracy, the State with its Christianized school system will become a partner with the Church, thereby accelerating the work of fitting the Negro population for full participation in our national life. For color then will be no barrier. *Character and ability* to contribute to the national betterment will determine the place the Negro will occupy in the making of a great Christian Democracy, really democratic in practice as well as in theory. He will participate in all the activities of the national life. But not as a Negro. He will do so as a man. His racial individuality will enrich the life of the nation as it is doing today wherever permitted free and intelligent expression.

In this present war the Negro with the same loyalty, patriotism, and devotion to our national ideals, is pouring out his life blood, as his white comrade in arms. And he does so under trying circumstances. He is buying war bonds, working wherever permitted in war plants, agriculture, shops, to help win this war. And back in his head somewhere he is hoping and praying that out of this conflict a larger and better life will emerge for him and his. He is expecting that after spilling his life blood for the victory and freedom of his country, that his countrymen will at last be fair enough to say, "You, too, have died for your native land. From this day forward we are brothers. With courage and devotion you faced shot and shell by our side. You, too, are a MAN. You deserve and shall have a man's place in the life of this free nation." The Negro expects that. He will be satisfied with nothing less.

GIFT OF W. K. KELLOGG

The name of W. K. Kellogg, of cereal fame, founder of a great sanitarium in Battle Creek, Michigan, figures in the report of a gift to a Negro medical college. The following newspaper paragraph makes the announcement:

"Meharry Medical college, which trains more than 50 per cent. of all the Negro medical students in America, will receive a subsidy of $50,000 annually for the next five years from the W. K. Kellogg Foundation of Battle Creek, Michigan. The college has an adequate plant and a faculty composed of outstanding medical scientists of both races. Hubbard Hospital trains its internes. Over 60 per cent. of its patients are charity cases. There are only about 5,000 well-trained Negro physicians for the 13,000,000 Negroes in this country."

Transplanted People

By MRS. WILLIAM LOUDEN, Washington, D. C.

HOW many of us truly realize the vast influx of population into our cities and defense areas? Scarcely a town has been left untouched by America's efforts to win a global war. But the place where it all starts is Washington, D. C. Everything and everybody here is keyed to the highest pitch. To stand on the captal's sidewalks and look at all the confusion, the traffic jams of the streets, the crowds of government workers, the thousands of men and women in uniform makes you wonder if all this is being directed toward any sensible goal.

Eight to ten thousand new people come to Washington every month. These defense workers and members of our armed forces probably are to be here only a short time. In addition there are thousands of daily and weekend visitors, among them hundreds of service men from other countries. These transplanted people are apt to feel that Washington people are not very friendly. All their friends and relatives are back home and they experience many lonely hours. However, Washington people are just like the folks "back home." In fact, most of the people here are from your home town and mine. How will these thousands of newcomers fit into this already over-crowded city, where every facility is taxed far beyond the limits for which it was established? Will they become assets or liabilities to this community? The answer to this question depends largely on how the churches meet the new responsibilities which have been thrust upon them.

The Church of Christ today has far-reaching opportunities for service. Today people are startled out of their complacency. They are witnessing daily what happens to nations and peoples who reject God. The suddenness of the tremendous changes which have taken place in the lives of thousands has made them keenly aware of their great need for something beyond their own strength. This is the church's opportunity and the church must use this opportunity now. The problems are so tremendous and so immediate that it seems almost impossible for a church to meet them working alone or even with the support of the whole denominational group.

What the Washington churches are doing and planning to do I offer in the belief that it might help others. On investigation I was surprised to learn that the churches as a group, organized by the Washington Federation of Churches, are carrying on a far-reaching and effective program. Probably you will find the same to be true in your city. and, like the writer, become interested in seeing that your church does its full share in meeting the problems of this time.

One hundred eighty Protestant churches of Washington are united for war-time service through the Defense Commission of the Federation of Churches. The Commission func-

tions as a contact point for the churches in their relations with government employees. What the churches have to offer is made known through a weekly bulletin of church activities. The bulletin is made available to government war workers and individual newcomers. Through government counsellors they are urged to make known any help they desire and any church preference they may have. Several of the Washington pastors have regular hours when they are available for personal counselling. The Federation is attempting to contact as many churches as possible in other towns and cities to have them send advance notice when any of their members are coming to Washington. If contact with a Washington church could be made by the newcomer's home pastor, the danger of his losing all connections with the church would be greatly reduced.

Twenty churches plan regular Sabbath evening programs for the service men. Young people's societies combine music and worship with stimulating discussions of subjects of personal and national import. Often these meetings are followed by a period of fellowship during which refreshments are served. Five of the Washington churches furnish Saturday evening lodging and Sabbath breakfast to service men. In this way hundreds of men in our armed forces, as well as those from other countries, are provided with wholesome social activities, free lodging and meals, and a cordial invitation to attend Sabbath worship services. The Federation also has a registry of some one hundred homes on which they can call to entertain sailors of Britain, Free France and Australia when their ships are in our ports for a few days. The chaplains of these ships make the contact with the churches. In the past few months 750 sailors from these countries have enjoyed the hospitality of Washington homes.

THE SAILORS AND WAVES

Our River Road United Presbyterian Church is one of eleven churches in the American University Park area which are organized through a council to serve the 3,000 Waves and 2,000 sailors who are taking technical training at the University. The council is composed of the ministers of the churches, the heads of the Waves and the naval units, and representatives of the Waves and sailors themsedves. The recommendations of the council help the churches to plan the types of programs which are most needed. Being entertained in private homes is something which all those in the service seem to enjoy—this group in particular—and the council plans to make arrangements for this to be done on a large scale.

MENDING CLOTHES AND SPIRITS

Many churches provide Saturday evening programs for defense workers and service men. These include recreational activities of all kinds, opportunities to pursue hobbies, and, of course, "good eats." One church operates a milk bar which is very popular. At another church, soldiers and sailors from all parts of the world have been the recipients of the kindly services of a loyal group of Christian women who meet regular-

ly to mend rips and tears and to sew on buttons. Many men in uniform have unburdened troubled hearts to sympathetic women over the sewing basket, and left with mended spirits as well as mended clothes.

Many churches have the space and equipment but lack leadership to carry on the programs that are needed so vitally today. Appeals for workers constitute a majority of the calls for help received by the Federation. The churches have suffered tremendous losses in leadership as an increasing number of pastors, as well as members, enter their country's service. However, many capable leaders can still be provided if the Christian women of our churches are willing to give more of their time and talents. Perhaps already overcrowded schedules will have to be revised, but let us realize that the Church must lead in this critical hour, and that we must put "first things first."

Although much is being done for the transplanted people of America, the surface of the problem has scarcely been scratched. What of the children? It is stated that half the children in the United States are spiritually illiterate. They do not belong to any church; they do not go to Sabbath School. This is a condition that increases the danger of our losing the peace even though we win the war.

WHAT CAN I DO?

Today we are all saying, "What can I do to serve my country in her hour of great need?" We want to serve her well. One of the most important ways of doing this is by undergirding her spiritually, by helping the Church to be vital and strong. As the fighting of the war abroad is the first duty of our armed forces, so maintaining the struggle against social breakdown and moral disintegration at home is primarily the task of the Church. Our boys in the service are not failing in their work—dare we fail them? Thousands of them are making the supreme sacrifice; certainly we should be willing to sacrifice a few hours of our time. You and I are needed in the churches of our country, and you and I need what the churches have to offer. Newcomers and oldtimers alike, let us give our best to our country, and our church, and to our Christ.

JAPANESE-AMERICAN EVACUATION

For the first time in American history the Government has evacuated all members of one racial group from their places of permanent settlement on the Pacific Coast to designated and confined areas. Of the 110,000 persons thus affected, 70,000 are Ameircan citizens. They are exiles in their native land.

There is no question that resettlement is the only solution of this problem. The responsible government authority is bending every effort to relocate these people in different communities throughout the country. The return to normal society of the people of Japanese ancestry now detained behind barbed wire is closely tied up with the ideals which we as a nation are fighting for: a fair, free America, with justice and liberty for all.

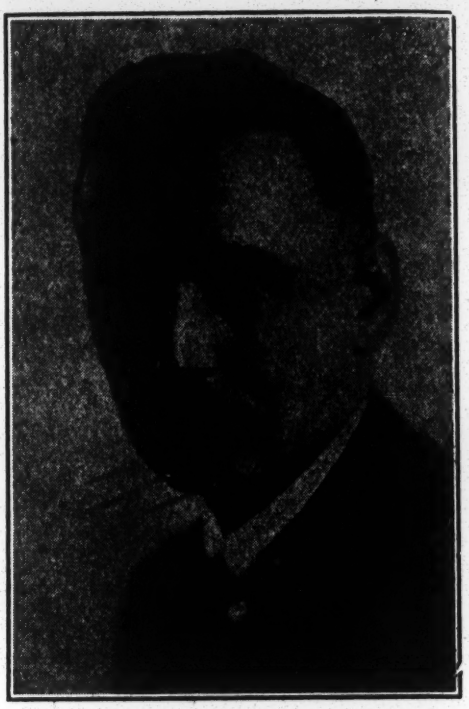
The Christian Church is challenged to assume the leadership in repairing the damage to the faith, hope, and courage of the evacuated people. Christians have a special responsibility in helping to solve the problems created by the evacuation. The Government has officially sought our assistance. The evacuees need our help. Will you do your part?

Our Responsibility For The America of Tomorrow

By W. BRUCE WILSON, D.D., Moderator of the General Assembly of the United Presbyterian Church

THE mighty task of evangelizing America—of keeping it sound of heart and true of soul and truly Christian in deed as well as in name—is and must always be the responsibility of the Church of Christ. But, you say, does America need to be evangelized? Are we not already a Christian nation? This question suggests a counter question. Are we not rapidly becoming a pagan nation? Are there not millions of Americans whose lives Christianity has never even touched? Has not Christianity ceased to be—if it ever was—a vital force in the lives of multitudes? Is not much of our present life characterized by a gross materialism which leads us to seek wealth, success and pleasure while the souls of men are left spiritually starved, unsatisfied and confused? How real is God and His saving grace to vast numbers of even professed Christians?

The answer to these questions doubtless lies somewhere between the two extremes. America is Christian, but only in a very general sense. There is in every community a saving salt—men and women who love the Lord and who are loyally devoted to the Christian way of life. However, in every community also there are large groups who are oblivious to the church's existence, woefully indifferent to the church's Lord and His claim upon the souls of men.



W. Bruce Wilson, D.D.

America must have a spiritual awakening, and must capture the vision of the things unseen, which alone are eternal. This can be brought to pass solely through the ministry of the church—a church awakened and aroused to its duty and high privilege. Now as in the past, the Church of Christ constitutes the basic and logical agency for the preservation and propagation of religion as the fundamental force in human affairs. It is called to stand in the very center of human interest and concern—the conserver of faith, the guide of childhood and youth, the channel for redemption of the souls and lives of men, the leader in the application of Christian principles to all phases of life. Such is our task.

RURAL AREAS

There are specific areas and situations which call for the church's ministry in challenging tones. With approximately 50 per cent of our population living in rural areas we need to be much more concerned about the rural communities of our land. This is particularly true of the United Presbyterian Church which has always received so much of its ministerial and lay leadership from such rural churches. We are told that there are half a million farms in our land whose owners or tenants are obliged to live, even in these prosperous days, below subsistence level. The mechanization of agriculture has displaced hundreds of thousands of farm tenants and laborers and caused them to take to the road as migrants. While many rural areas have experienced an improvement economically because of the war, yet the more depressed areas have not been so affected. There is the dwindling population of rural areas with all that this involved for the rural church. Farm labor is becoming increasingly scarce as young men are drafted into the Army and as others go to the cities and to war industries where better wages are offered. Thus many town and country communities, are being emptied of population, and it is questionable how many of these folks will ever return home when the war is over. Thousands of Protestant rural churches have been closed in past years and the trend will likely continue. Yet it is significant that the Catholic Church proposes within the next ten years to send ten thousand priests into many of these rural areas that Protestantism has deserted. Is not the hour long overdue when the Protestant Church as a whole will face up to this rural problem with a Christian program that will be adequate? How vital this problem is to the life of Protestantism can be seen from the fact that, of the two hundred thousand Protestant churches in America, one hundred forty thousand such churches are in communities of under twenty-five hundred people.

THE CITIES

There is the like pressing problem when one turns to the urban scene. The American cities contain one-half of our population, and their rapid growth continues. They are not only centers of population and of wealth; but they also present the greatest concentration of human need and of storm, stress and sin. Political corruption and social upheaval have their central stronghold in them. Certainly the present strategy and organization of the Christian church in the average American city is alarmingly inadequate. How desperately something needs to be done to eliminate duplication and competition, and to bring about necessary adjustments so that strong churches with programs that will meet the spiritual needs of their communities may be developed. The best thinking of the church should be brought to bear on this city problem; and if necessary, radical measures adopted so that the demands of the changing city scene may be met by the Christian church equipped and qualified to present Christ as the answer to the city's need. The United Presbyterian Church particularly must face up to this problem in some of the cities where for years

it has been strong, but where now it is faced with the threat of tragic loss unless a new emphasis is given to its program.

THE UNDERPRIVILEGED

Once more, if the America of tomorrow is to be thoroughly Christian, the church must face its responsibility to the underprivileged and the racial minorities in our nation. There are the six million white mountain people of the Appalachian Range. While fundamentally religious, yet too many have lacked in education and in the culture which comes from wider contacts and opportunities. While much has been accomplished by the church among relatively small groups of mountaineers, this but reveals what still may be done for them in bringing them to Christ and thus strengthening the church and the nation. There are more than fifteen million foreign-born persons in our land, representing almost forty different countries. How much they might contribute to the church and the state. There are two million and more Mexican and Spanish speaking folks along our southern border. What might it mean to better Latin America relationships were they to be led to Christ and His way of life. There are more Jews in America than in any other nation in the world—more than five million of them. From the standpoint of the Christian church, they have been the most religiously neglected group in our land. Too seldom have they had any place in the program of the church at large, or the program of any church in a local community.

THE NEGRO

An even more pressing responsibility confronting the church as it faces the America of tomorrow is the church's responsibiilty to the Negro. It is hardly necessary to remind ourselves of the fact that every tenth man in America is black—that there are approximately thirteen million Negroes who are citizens in the United States, and for whom both the church and the state have a direct and very definite responsibility. In recent years—particularly in recent months because of the demands of war and of war industry—there has been a tremendous shift of Negroes to the industrial centers and large cities, particularly in the North. The church dare not delay its ministry to these children of God. In many city areas today, the racial problem is potential dynamite unless Christian leaders of both races will face up to the problems involved. There are cities in recent months where the Negro population has increased by 1000 per cent with the consequent stress and strain. For years the United Presbyterian Church has carried on a notable work among the Negroes; yet we must face the fact that the welfare of the Christian church and the nation, as well as the welfare of both Negro and White races in America is dependent upon the expansion and improvement of the church's missionary service among the Negro people.

THE POST-WAR WORLD

We dare not be oblivious to the post-war problems that must even now be challenging the church's thinking. As always at the conclusion of a

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Suggested Devotional Service

For Program—Study on "Promising Horizons—America of Tomorrow"

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1943: MOUNTAINS OF THE BIBLE.

November: *Mount Hermon.* Matt. 17:1, 2.

Opening Consecration:

"Thou art my Way;
Without Thee, Lord, I travel not, but stray.
My God, Thou art my Way, my Life, my Light.
Thou art my Way; I wander if Thou fly;
Thou art my Light; if hid, how blind am I!
Thou art my Life; if Thou withdraw, I die."

Scripture Reading: Matt. 17:1-9; II Peter 1:1-3, 15-18.

Song: Bible Songs Hymnal No. 77.

Poem:

"Everyone has a quest to make,
For life is the King's Highway.
And a joyous heart is the scrip to take
On the road of every day.
Everyone has a loving guide,
From the vale to the mountain crest
And the unseen friend who walks beside,
Is the Way and the End of the quest."

Leader: "Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve months of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in His kingdom here and now."

"Follow with reverent steps the great example
Of Him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude."

"The Church must grope her way into the alleys, and courts, and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer she must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the countingroom with the merchant. Like the air, the Church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore line of humanity; and like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the whole world."

Prayer: (See 3, 9, 10, 16, 31 Days in the Prayer Cycle.)

Call to Service: (Use words of Psalter Hymnal No. 367.)

Song Response: B. S. H. No. 162.

The Home Front

By MRS. CATHERINE LAMB, Pittsburgh, Pennsylvania

THE war, the wise ones tell us, will be won or lost on the home front. That no matter how bravely our boys may fight all round the world our treachery, or selfishness, or indifference, or plain stupidity can bring about defeat.

It is a terrifying thought and it is a sobering thought also to realize that the spiritual war we wage in India and Egypt, the Sudan and Ethiopia can be lost on the home front as well.

Dr. Charles Leber, Secretary of the Board of Foreign Missions of the Presbyterian Church, has recently written a book called *The Unconquerable.* It is an appraisal of the Church's task now and in the days to come, based on first hand observations of the missionary enterprise after a flight around the globe. He tells how, in a world shattered by conquerors, he has seen the unconquerable; the unquenchable spirit of those who defend the ramparts of Christianity. But in the final chapter he warns us that our most deadly enemies are here, on the home front, and they are (1) the psychology of despair, (2) moral deterioration, (3) a false sense of white superiority and (4) mad, relentless hate.

Certainly it does not help the cause abroad to have juvenile delinquency increasing here until it has become a problem for the FBI. Our Juvenile Court will tell of the alarming spread of venereal disease among girls scarcely in their teens. Any social worker will tell you of the increase in "problems" out of all proportion to the decrease in poverty. The things one can see in a walk along our city streets early in the evening can make one sick at heart. And the sounding curfew does not send youth home, but into all the dens of vice waiting to receive them.

The Zoot suit menace which has spread over our land, with its organized gangs of boys and girls, requiring proven acts of immorality and crime for membership is a double menace, for the racial problem is involved and the recent riots in Detroit warn us of danger yet to come.

The selfishness that keeps 27 per cent of the people of our country living in homes far below even sub-standard does not help our cause at home or abroad. Race prejudice, class hatred, moral deterioration, selfishness and greed running rampant, and over against it a certain smug complacency which says, "It isn't my fault, let someone else straighten it out."

The surveys show that church attendance is increasing and we rejoice. But church attendance on Sabbath which does not result in changed living during the week, is not enough. Here on the Home Front we need desperately to be Armored for Service. And when I say Home Front, I mean just that: our own immediate neighborhoods. For most of us there is nothing we can do on the other fronts but help support by our gifts and prayers,

but on the Home Front our hands and feet and voices, each act of our life from day to day, can fight the good fight of righteousness.

We are living in such a terrible yet wondrous age. God is so near to those with eyes to see. In the clouds, under the sea, in fox holes and rubber rafts our boys see Him face to face and find Him all-sufficient. What about us at home?

It is a very personal thing, this Home Front which must not fail. It is you and I, wherever we may be, living as though we believed the things we say, and enduring as seeing Him who is invisible.

"Ye that have faith to look with fearless eyes
Beyond the tragedy of world at strife;
And know that out of death and night shall rise
The dawn of ampler life,
Rejoice whatever anguish rend the heart
That God has given you the priceless dower
To live in these great times,—and have your part
In Freedom's crowning hour.
That ye may tell your sons who see the light
High in the heavens (their heritage to take)
'I saw the powers of darkness take their flight,
I saw the morning break.' "

(These lines were found on the body of an Australian soldier.)

OUR RESPONSIBILITY FOR THE AMERICA OF TOMORROW

(Continued from page 82)

great war, people will desire rest and forgetfulness with a resultant dreadful apathy. There will be broken families; an increase of vice and youthful delinquency, which we are already witnessing. There is the possibility of tragic unemployment when the demands for war products suddenly cease. There is the liklihood of an unusually large peacetime army and the possibility of Americans helping to police the world. Thousands who have left their homes to go into defense areas will not again become members of their home communities. The enormous economic burden of war debt will have to be met with its consequent effect upon the whole program and the missionary enterprise of the church. Uprooted lives will call for resettlement and readjustment. Millions of returning soldiers, who have been taught to kill and to hate, will desperately need the healing ministry of the church. It is not enough merely to face these problems of the post-war world and to talk about them, but definite plans must now be prepared whereby the church will rally all its resources for their solution. Who is able for these things?

To your knees, O Israel! The days ahead will demand deeper consecration, fuller surrender and the willingness to follow the leadership of the Spirit regardless of what may be involved. "The issues of the Kingdom of God in this generation rest, humanly speaking, upon America." And we who love America, and who more supremely love the Lord Jesus Christ, what do we propose doing about it?

The Outreach of Your Outreach

By BRUCE B. BUCHANAN, Ezel, Ky.

LEADERS of this Magazine are informed as to the outreach of the Women's General Missionary Society in Central Eastern Kentucky. They most likely know that Ezel has a school and a United Presbyterian Church. They also probably realize that Frenchburg has a school and a U. P. Church and also the Jane A. Cook Hospital. But little has been said of the extension work from these two centers in connection with rural Bible schools.

Both of our congregations are sponsoring two such schools each. But much of the work is actually carried on by members of the staffs and also by pupils. These schools are very far from being spectacular but they are real Gospel light-houses. They, along with many similar Bible schools in Kentucky and other highland states, comprise a splendid type of spiritual pioneering. It is no exaggeration to say that these centers are "the outreach of your outreach."

These Sabbath schools are conducted in secluded spots and ordinarily do not draw great crowds. But people would not trudge from one to three miles through the rain or snow and mud if they did not find them helpful and worth-while. As late as 1943 "Righteousness exalts a nation" and so we are thankful that this effort is contributing a bit at least toward building morale of the right sort here in America. There is something keenly satisfying about helping unchurched and rather underprivileged communities along spiritual lines.

You might smile at the equipment: two rural school-houses, one of which is somewhat run down, and two abandoned school-houses. There is not much in the way of furniture. Some of you would likely feel cramped for space and you might not care for the noise for we are not privileged to have separate classrooms. The people who attend week after week appreciate the opportunity of regular worship and study of God's Word. This work could not or at least likely would not be functioning were it not for your friends that make the work at Frenchburg and Ezel possible. Come with us on a little tour to get acquainted with your extension work.

DAN

Although we have no "Beersheba" we are thankful that we have a "Dan" with its Bible school. This place is about 10 miles from Ezel, 5½ miles from the highway that connects Ezel and Frenchburg. This side-road stretch is not very good for it is supposedly a gravel road but it is more mud than gravel. In order to travel it in the winter months it is necessary to have chains on the rear tires of a car. But chains used in this work bespeak freedom.

At Dan there is a combined store and post-office and 2 or 3 homes. A public school is located about a mile away. There are a good many

*Since writing this article Mr. Buchanan has returned to his former field in Ethiopia.

people within walking distance and most of the people walk. The attendance is easily the best of the four schools, averaging about 55 throughout the year. In the summer it often goes to 75 and 100. Mud provides some real interference for several months each year. Prof. and Mrs. Heagen have sponsored this school for some years now and have done a fine job of it. Of late Mrs. Heagen has been concentrating on a primary or rather cradle-roll class of one, Dorothy Ann, at home. Since then Miss Millen, a teacher in the Ezel school, has been assisting at Dan.

In this former school-house there are home-made benches and kerosene lamps and a few other simple pieces of furniture. In the warmer part of the year the men and boys usually hold forth in the out-of-doors, that is for their class. The people at Dan are right good singers and they enjoy the songs in the Christian Endeavor hymnal used. An offering is lifted to provide religious papers. A sum was sent to our Board of Administration at Christmas as a "White Gift."

BACK

Back is on the way to Dan. It is out in the open country and recently the attendance has been a problem because some of the families have moved north to industrial centers in Ohio and several young men have gone into military forces.

The Back school gathers in an abandoned school-house, in rather an attractive spot with some fine trees about it. The place might have been sold for a dance hall but thanks to the initiative of some of the interested local folk and Miss Conrad, the Ezel principal, this was averted. It seemed well to give the Devil a bit of competition. Besides Miss Conrad the Misses Elizabeth Wilson, a former missionary to Egypt, and Miss Martha Adair, daughter of missionaries in the Sudan, have helped in this work. A local young lady has served as a teacher for some time. Adrian Wells, a senior in our Ezel school, is a helper.

A feature of this school is the use of hill tunes in the singing. A songbook published in Tennessee is popular with the people and is employed. Offerings are lifted for providing papers. Last summer when the school folk were away, Mrs. Buchanan and Lee Buchanan helped keep the work going. The average attendance is about 20-25.

McCAUSEY

The McCausey S.S. is the infant of the four, having been established at the start of this year. It meets in a school-house which is neat and well kept up. Last summer a home missionary by the rather peculiar name of Mrs. Sniffins conducted a Bible school there and did good work. But later the people asked that our folk re-establish and help maintain a Bible school.

Miss Courter, the Frenchburg School principal, superintends the school. Others who assist are Miss Girven, a teacher, and two high school girls: Mabel Smallwood and Pauline Honn.

Mr. Taylor Wigginton, a member of our Frenchburg Church, teaches the adult class and is very much interested in the work. Some of the neighbors mistakenly call him: "Mr.

Wiggleton." We hasten to assure you that he more than "wiggles", for he is a real hustler.

The singing at McCausey is of high order. Song books from the Frenchburg School are used. This schoolhouse is situated on a ridge, about 1¾ miles from the town of Frenchburg and is in a pretty setting.

So far the attendance has averaged over 25 but it is expected that this will increase considerably after the roads become less muddy. One feature of this work is the monthly preaching service, conducted on a week night by Rev. Mr. Buchanan.

INDIAN CREEK

This Bible school, 5 miles from Frenchburg, assembles in the schoolhouse at Goosetown, rather a misnomer for there are no geese about, and certainly no town. This school has about three names. Sometimes it is called Tabor, probably because we met at a deserted Baptist Churchhouse (as they say in these parts), called Tabor last summer. But Tabor proper is about a mile beyond Goosetown. "Indian Creek" seems to be the name preferred by the people. This is a very tiny creek but that term is used to describe the whole section of country.

This school was commenced in the Autumn of 1941. It is the only religious gathering for some miles around. Thus far the average attendance, at least since mid-February, 1942, has been 31. It should be much more and the local people are on their own initiative starting a contest to increase the numbers. People attend special gatherings quite well. There were 72 at the Christmas program this past season and 66 present on Mother's Day last spring. Considering the fact that the community had quite a reputation for boot-legging and drunken fights, the interest shown is encouraging. Four or five years ago the Baptists had a fairly strong S.S. numbering 100. It seems to be a slower matter to re-build than to build.

Miss Huntley, saleslady at the Frenchburg School clothing room, teaches the adults and is also organist. The high school pupils who assist are Mildred Fitzpatrick and Emogene Alfrey. Belva Raney, a local young woman, is also a part-time teacher. Esther Vititoe serves as

The Sabbath School —at Indian Creek, near Frenchburg, Kentucky.

secretary and Rev. Bruce Buchanan as superintendent, succeeding Miss Ruth Courter, who is now serving at McCausey Ridge.

Three local men are pillars in the work, although they are hesitant about serving as regular teachers or officers. Two of them are rural school-teachers, former County Judge Campbell Buchanan and Mr. Raney. Mr. Vititoe, an employee of a gas line company, is another booster.

The Indian Creek setting is none too attractive. The school-house is rather neglected. The building has been damaged by marauders at various times and looks a little worse for the wear. But it does quite well. Recently the local men "passed the hat" and enough was raised to buy coal for the remainder of the cool Sabbaths.

A weekly offering is lifted and is kept by the local treasurer. Already a gift has been made to the Frenchburg school work, and the surplus in the treasury is well over seven dollars.

TRIAL AND ERROR METHOD

We keep experimenting from time to time and occasionally a Bible school is discontinued and another is started. For instance, the S.S. at Roe Wells School was not found to be very effective after several months' trial and was dropped at the start of the New Year. This was out of Frenchburg and is replaced by McCausey.

For some time Mr. Ellis Ward, the Ezel S.S. Superintendent, carried on a very faithful and efficient work at Tom's Branch, six miles from Ezel. For some months Mr. and Mrs. J. R. Henderson assisted there and also Miss Ruth Bemis and others. But it was dropped after a time because the local people would not get back of the burden of responsibility. At one time this was a very flourishing school of 100 attendance.

YOUR PART

You can pray, assume a real interest in this "outreach" of your outreach."

The two schools operating out of Frenchburg have only one portable organ between them. McCausey school would be satisfied with an old organ but one in good condition. Perhaps some of you friends have such an organ and would be willing to send it by freight to Mt. Sterling, Ky. (freight pre-paid would be better). If so, we would very much appreciate it. If two or three organs are sent we could use them at Dan and Back, or at both places. Thanks.

LOYALTY

I vow to thee, my country—
All earthly things above—
Entire and whole and perfect,
The service of my love,
The love that asks no questions'
The love that stands the test,
That lays upon the altar,
The dearest and the best;
The love that never falters,
The love that pays the price,
The love that makes undaunted,
The final sacrifice.

Selected.

The Need For A Sober Nation

By MRS. WILLIAM BROWN, Lyndhurst, New Jersey

"IS Temperance a lost cause?" So questions Bishop Ralph S. Cushman in the Christian Advocate. Answering he writes: "Never! Temperance is not a lost cause. Not so long as God is in Heaven, and there are true disciples of Jesus Christ on earth. And not so long as the promise of Jesus stands: 'I will build my Church and the gates of hell shall not prevail against it.' But if the devastating work of the liquor traffic is ever stopped in this country or elsewhere the Church will have to do it. Moreover, if the Church does not do it, its own vitality will certainly be destroyed." Continuing, the Bishop writes: "When Prohibition failed there were many church members who were ready to concede that Temperance is a lost cause. Probably the Christian Church of America deserved to lose the 18th Amendment. It was betrayed by the men who had charge of its enforcement. It was deserted by the forces of Protestant Christianity, that originated it. It was betrayed by political leaders in Washington." Let us remember that but 24 per cent of the whole electorate of the country voted for repeal. Where indeed was Protestant Christianity?

Several years ago one of our returned missionaries made this statement: "If all believers in Jesus Christ were truly converted the question of temperance and total abstinence would be largely settled." If the Church of Jesus Christ were thus pure she could stand strong in the nation against one of her very greatest enemies. She would lead in this day, with no uncertainty, when the nation needs, in a most critical hour, clean hands, clear brains and an influence that will count.

"Today we should have learned many lessons among others. One is this, that no amount of legislation enacted by State or Federal governments can be substituted for the moral indignation which Jesus taught was fundamental to genuine Christian experience and which Christians must demonstrate. Underlying the whole matter is a lack of spiritual and moral perception; a lack of responsibility to Jesus Christ to adhere willingly and loyally to the principles of His kingdom." "Blessed are the pure in heart." Is there any greater source of impurity, of wickedness, of immorality and all the vices in their category than indulgence in alcoholic beverages? How can a Christian indulge in their use, even in moderation? How can a true Christian compromise in act or manner with the traffic? Christians are thinking too loosely about the evil of moderate drinking. Science proves conclusively that one or two drinks of beer lowers the efficiency of the mental processes. This is why so many say: "Oh, it does me no harm." The mental processes are slowed down because alcohol is a narcotic. As a consequence the moderate drinker does not realize the fact. By the same token the Christian is rendered

less sensitive to spiritual impressions if he or she indulges even in a moderate way.

Bishop Cushman says: "Tolerance toward the drinking of beer and wine leads to a tolerance for hard liquors. This means the degeneration of society. But first it means the deterioration of vital religion. When any professing Christian begins to assume an easy-going attitude toward the commandments of Jesus, he is surely in danger of losing his soul. This means that whenever the Church assumes a tolerant attitude toward cocktail parties and the like, it is in danger of its life." Judgment must begin at the House of God. The Church should stand firm against this saboteur of the home and of our national defense. The Church should make it crystal clear to the world that she is pure from the alcohol habit. In fact, as an encouragement there are churches in which the membership covenant there is a clause in which the member pledges himself or herself "against the use of alcoholic beverages in any form and to do all in his power to discourage the manufacture of the same." But whatever may be the responsibility of the Church she must at least look for cooperation from the home. Here should be emphasized and practiced the teachings of the Church.

What of home life in these war days? "America will 'lose the war' at home unless social intelligence is used in planning the war," is the warning of Mrs. Ida B. Wise Smith, National President of the W.C.T.U. "Our entire social order," she declares, "is shaking at its foundation —the family. Every day juvenile delinquency and moral degradation become more alarming. Girls of 14 years of age are becoming street walkers and boys barely out of grade school are turning to crime because parental supervision is lax." Yet the drafting of fathers and the mobilizing of mothers may come, while there are still millions of men in non-essential industries. The liquor traffic, long on the non-essential list still continues. Figures given by J. Edgar Hoover give a startling disclosure at this point. He reports arrests of women for drunkenness in 1932 at 3.4 per cent; while in 1941 the rate had increased to 15.8 per cent while there was also an increase of 55.7 per cent in arrests of girls under 21 during the year 1942. Of this number 33.9 per cent was for drunkenness.

The blatant advertising of all sorts of beer over the radio, has been a large factor in bringing about such conditions. It is claimed that the continuous advertising of cigarettes has brought about the tremendous increase in sales of this article among women and girls especially. Likewise the picture of the pretty girl whose favorite drink is beer, staring at the reading public in the colorful advertisements of the hundreds of brands of intoxicating liquors, contributes mightily to this ruthless invasion of the home. While easy money and inability to purchase other things has led many a whole family to become lavish spenders on this unrationed home-destroyer. It is inherent in alcohol itself to drag the home down to its level. Many are the wrecks through the years, yet

the strain and stress of the war days has accentuated its hold. Think not these wrecks are among the rich alone nor yet among the poor. There have been beautiful homes, begun with the blessing of the Church, when John Barleycorn has entered, Christ and His teachings have been forgotten and the home with the family has been wrecked. We cannot emphasize too much the care with which little children should be protected from this cruel enemy of the home. As an illustration of the way in which this enemy works we find that one big distilling company is running cartoons with Mother Goose rhymes, advertising their brand of whiskey for "clear heads". "The whiskey with the happy blending" and the devil's own ending. Dr. Clinton Howard comments: "Nothing as shocking as this since the slaughter of the infants at Bethlehem".

We arraign alcoholic beverages as the saboteur of the home and of the war industry, for the consensus of opinion is that absenteeism is largely due to indulgence in strong drink, thus slowing down production. Yet the government at Washington seems to have eyes only for the paltry 13 cents from the dollar which is the actual amount of tax money paid by this big industry which boasts of its contribution to governmental expenses.

Shall we, who are members of the Church of Jesus Christ fail Him in this critical battle between right and wrong? No, if we are true to Him we shall protest and protest and again protest against the temptations placed around army camps for the enticing of our young men. We shall protest against the deceitful advertising; against the drinking scenes in the movies.

After the defeat of the Lee Amendment by Congress, in January 1943, an open letter was sent to the trade, particularly to the 4,000 liquor dealers in Washington, D. C. It seemed to sound a note of alarm; to give warning to the "Trade" that unless they cleaned house their business was doomed. Whatever may be said regarding this "warning" it does indicate that the liquor interests themselves are aware of a rising tide of opposition to the traffic which clearly lays bare the fearful evils of the business and puts it definitely on the defensive. Yet it is difficult to discover any essential changes as taking place. Priorities are still granted to the products supposed to be necessary for the manufacture of beer; great trucks with perfect tires using all the gasoline necessary; seemingly no curtailment of anything necessary to this non-essential, damaging business.

How quickly has our Government forgotten the fall of France! Marshal Petain admitted that alcohol was one of the contributing causes. Has it forgotten that in Hong Kong there were 600,000 bottles of whiskey when Japan attacked? Yet there were only 223 machine guns. The women of Hong Kong demanded the destruction of the liquor before the Japanese entered. Has Washington forgotten Pearl Harbor? In the words of a Canadian minister: "Is liquor trimming us?" When will the

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Americans Tomorrow

By ELMA T. McFEETERS, On Furlough from Assiut, Egypt

PRE-FABRICATED houses, air-conditioning, helicopters,—these are some of the physical features promised for the America of Tomorrow. But what of the people who are to live in these houses and fly these helicopters, the Americans of Tomorrow? Will their spiritual development keep pace with their improved ways of living?

Our wish would be to see Americans Tomorrow, our children and grandchildren, a people whose God is the Lord, happy in their conformity to the Moral Law, a people strong of body and with minds undimmed by befuddling cocktails or tobacco smoke, a generation so good and so wise in their relations with others as to be untroubled by any threat of war. Who would not like to think that such a Utopia is just around the corner?

But let us look hard facts in the face. The generation which is to furnish leaders for this new age is today being neglected as no generation has ever been neglected in its youth. Children are being left to their own devices while fathers are in the armed forces and mothers work in defense plants. Thousands of adolescents quit school and earn and spend more money than is good for them. Others receive too generous allowances from their parents. Money, undirected leisure, and open temptation from saloons and beer parlors, pave the way for ruin for all too many young people. Speaking over the radio, J. Edgar Hoover has warned the nation that youthful delinquency is increasing at an alarming rate. One-third of all persons arrested last year were under 25 years of age. The number of girls arrested in 1942 was 51 per cent higher than in the preceding year.

Meanwhile beer is being supplied to our soldier boys. One Methodist boy who had never touched a drop of liquor in his life before, wrote to his mother, "Please forgive me. I am drinking two bottles of beer a day. *It is the only cold drink we can get here." It looks as though the government were deliberately trying to aid the brewers in making beer drinkers out of the young men in camp.* If they succeed, the generation of tomorrow will not be able to fly the helicopters. They will be even less capable of grappling with the delicate and difficult post-war problems.

Shall we give up then, and predoom the coming generation to a degenerate future? By no means. God gives us insight into perilous possibilities in order that we may combat the conditions that are causing them.

BIBLE READING IN PUBLIC SCHOOLS

The basic need is for a moral background to be supplied for the fabric of life. In the early twentieth century many of our states dispensed with the reading of the Bible in the

public schools on the ground that such reading was a violation of freedom of conscience to Catholic and Jew. Twenty years later our country was swept by such a crime wave as made us a reproach to people of less favored nations. Was there a connection? I think there was. A study of crime records of adjacent states, shows the crime ratio to be much higher in those states where the Bible is not read in the schools. There is no solid morality outside of the Bible. This is the basis upon which America was established and which has made her great. A very large proportion of the young people of the land get no moral or religious training outside of the public schools. If they do not get it there, they do not get it. If Scripture reading in the schools seems incompatible with the principles of religious liberty, one of the freedoms for which we are fighting today, should it not be possible for leaders of these three faiths, Protestant, Catholic, and Jew, to agree upon certain selections which could be read with offense to none, and yet would give the basic Biblical morality? Such a selection could surely include the Ten Commandments, the Psalms, selections from the Minor Prophets, the Parables, and many of the great stories of the Bible. Young people must grow up with definite moral standards and it is not fair to deprive them of the only textbook which gives this perfect standard.

TEMPERANCE EDUCATION

As we view these problems more specifically from the temperance angle, one of the first things necessary is adult education on the subject. Do we define temperance as Xenophon and Frances Willard defined it, "Moderation in all good things, but total abstinence from all harmful things such as intoxicating drinks"? Or do we accept a more modern definition as "that moderation that knows when to stop"? Do we realize that there is nothing either in alcohol or the liquor trade that makes for moderation? Do we know that many a man has died of alcoholism who has never been drunk in his life? Do we know how alcohol affects eyesight, accuracy of aim, and lengthens the time between the thought and the act? Are we ourselves so well informed about the effects of alcohol that when asked about liquor we can answer calmly, and without passion, giving in a fresh way the facts that young people should know?

The first step in a successful future lies in education, an education that begins at home in the precept and example of the parents; and then is carried forward in church and public school. Are our churches alive to this alcohol problem? When have you listened to a sermon on temperance? Are any of us, including the Sabbath school teachers bored when the temperance lesson comes around? The best cure for such boredom is knowledge.

Something is being done in the public schools towards alcohol education. Much more should be done. Every school library should have books where teachers may learn the truth about alcohol. A wealth of up-to-date material is being prepared whereby the child may enjoy his

temperance lessons. Work books are available of the most approved order as in other subjects. Motion and still pictures can be secured to tell the story.

Children love to plant their own seeds to watch which will grow better, those moistened with water or with a weak solution of alcohol. Experiments in which the child may participate show the effects of alcohol on bread, meat, egg white, and resin. A thoughtful study of advertisements in the magazines may bring home important lessons; the child learns to think for himself, and not to take advertisements at their face value, remembering that the object of an advertisement is to sell something. Poster making is very valuable. It is safe to say the child never forgets the slogan he has worked out and illustrated for himself. Dramatizations are one of the most effective means of carrying the message to an audience.

These things have been found true over and over again in the temperance work in Egypt. Three years after his graduation from Assiut College I met a young Egyptian who, in his student days had helped with poster making. He told me that he was then a student in the Coptic Theological Seminary, and added, "I shall always be a worker for temperance wherever I am." A group of young women in dramatizing the life of Frances Willard, became so impressed with her personality, ideals, and consecration that they decided to band together into a Frances Willard society. They help in many ways with the office of the W.C.T.U., give demonstrations, and put on temperance programs of such an attractive and popular nature that they have been able to help out greatly with the expenses of the temperance lantern work for the villages.

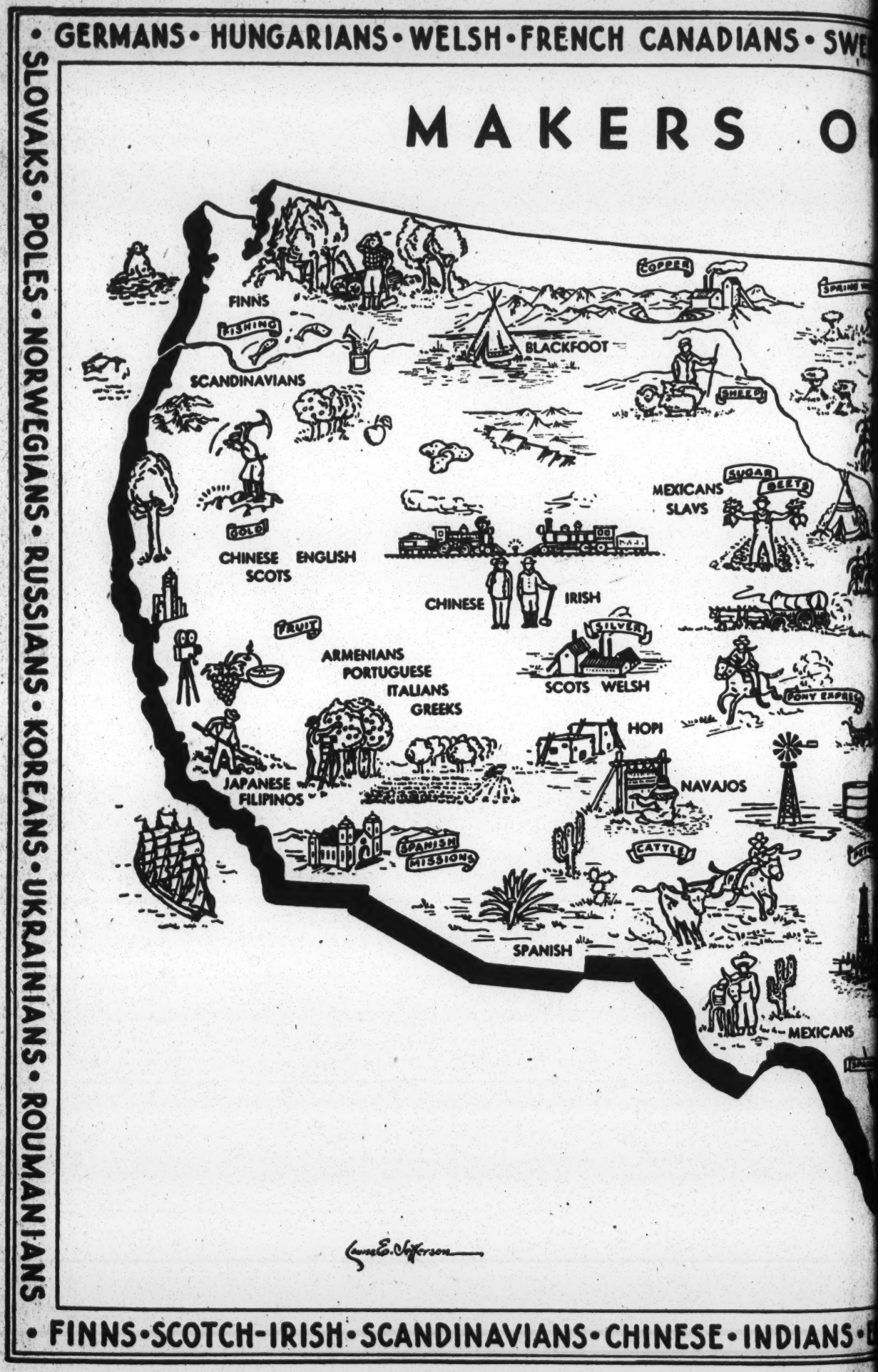
With a little encouragement young people will enjoy forming temperance societies, or arranging temperance activities in their already existing organizations. The very difficulty constitutes a challenge which appeals to youth. Such endeavors will take care of the leisure time problem, and reach out a helping hand to those in greater need.

With all our efforts to win the war, and to plan for the peace that shall follow, let us not neglect the generation that is to live in this Postwar world. We are each one responsible for conditions in our own communities. May we say, "The line shall not fail where I stand."

THE NEED FOR A SOBER NATION

(Continued from page 92)

United States be awakened out of her complacency to do something really drastic as Hitler, Hirohito and our Canadian neighbors have done? Not until the Church gets more seriously concerned than she is now. Congress is hopeless. The challenge is to the Church to arouse the nation into action. Unless she does, a great opportunity will be lost. Each one of us as members of the Women's Missionary Society and the Young Women's Missionary Society should search our hearts and minds and ask: "What am I doing in this war against this enemy?"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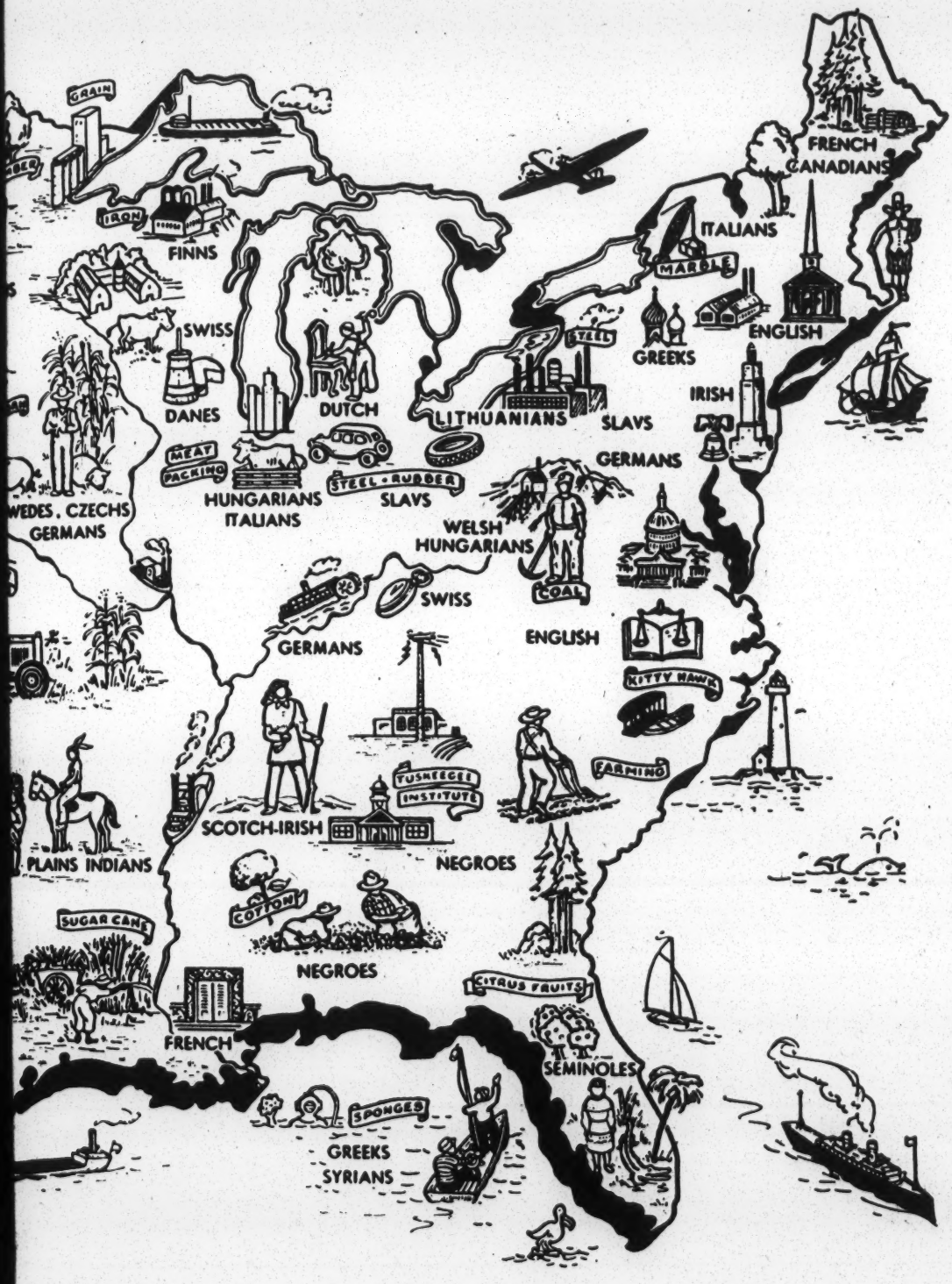

COTS • ARMENIANS • PORTUGUESE • ITALIANS • GREEKS • VI

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Questions From the Psalms

Quiet Hour Talk at The Annual Convention of the W.G.M.S.

By MARGARET W. COPELAND, Wheeling, West Virginia

WHY ART THOU CAST DOWN, O MY SOUL?

THE forty-third Psalm begins with a modern prayer: "Judge me, O God, and plead my cause against an ungodly nation." It continues with a self-addressed question: "Why art thou cast down, O my soul, and why art thou disquieted within me?"

Why shouldn't I feel low? The wicked and ungodly are still on top. War is taking its deadly toll, but good people seem so little concerned about bringing our nation back to God, nor have others flocked into the churches as one might expect in times like these. God's in his heaven, but all's wrong with the world. Glory to man in the highest, sing the totalitarians, and on earth war, inequality, bloodshed and devastation. How much of the life of ordinary Americans makes it worth while for boys to die to preserve it? Radios blare jazz, jitterbugs profane the classics, women feed their souls on True Confession magazines, and the comic strips, and converse well about so little other than movie stars, best sellers, radio programs, and the troubles incident to rationing, good men are voted down, and scoundrels are put in office. People worry about everything but their sins. Global evil has produced global war. As we look back over the past 25 years when the world was supposed to have been saved by and for democracy, let an old theological book tell the tale by means of two chapter headings: "Chap. I, Hell; Chap. II, Hell, Continued." Two world wars. Why art thou cast down? For dozens of reasons. I seem to see ahead unending night, interminable war, hopelessness, despair.

But the Psalmist is very much against that kind of thing. Why art thou cast down, and why art thou disquieted? Hope in God, he suggests, for I shall yet praise Him. Weeping may endure for a night, but joy cometh in the morning. You may languish beside a sealed grave on Friday night and Saturday; but lo, on Sabbath morning an angel will speak to you from an empty tomb,—for the third day will at last dawn. Hope in God!

But hope during the vicissitudes of harried lives is often hard to attain and retain. To assist you, consider some events of history which must have tried the faith and blasted the hopes of many who were concerned in those events, and note in how many God brought good out of evil. Alexander the Great, the Hitler of his day, took with him on his road of conquest the Greek language and culture. As a result, the Apostle Paul could preach in an almost universal language to men from all countries, and those hearers would take back the story of Christ's life,

death and resurrection to every corner of the then-known world. Good out of evil. Rome, in order to keep an iron hand on her distant colonies, constructed excellent roads; and over them travelled the missionaries of the Cross, and the first thing you know, savage Britain has heard the Gospel. Good out of evil. The Pilgrims on the Mayflower, Quakers in Pennsylvania, Scotch-Irish Presbyterians, all of them victims of persecution, brought rich gifts to the making of our country, to its founding on religious principles, to the fight against the liquor interests and other organized vice, to the cause of public education, to the fight against tyranny and for righteousness. Good, —much good out of evil. So hope in God!

But hope is often hard to attain amid the frustrations and disappointments of our private lives. However, in the end, our profoundest disappointments are often God's greatest successes. Livingstone wanted to go to China; Phillips Brooks wanted to be a teacher; Gladstone wanted to be a minister; Washington wanted to be a sea captain; Milton had a fine position in the war department, and then went blind. Louis Braille lost the sight of both eyes in an accident at three years of age; at twenty, he had devised a system of reading which has transformed the lives of the blind. Good out of evil. Cast down? Disquieted? Certainly,—but hope in God!

What about the war? Can any good come out of total evil? Consider our pre-Pearl Harbor young people. The chief end of life was to get a good job, and then spend as many pleasant evenings as possible in gay night-spots. War at first bewildered them, and made them rebellious at losing those good jobs. But since then, many have found themselves, have discovered some real point to their existence, have yielded themselves to a cause greater than any private ambition, and have discovered within themselves possibilities hitherto dormant, and skills which will stand them in good stead in the post-war world. Good out of evil.

Too many women had been drifting aimlessly prior to Dec. 7, 1941, some bridge clubs their only outside interest. How secondary are those clubs to Red Cross, canteen and USO work. These women have a usefulness and dignity which is new to them, and they have developed a cooperation, loyalty, and enriched personality which must never be allowed to disappear with disuse! If church women will work just as hard for the church of the future, as they have worked for the war effort, by the help of God maximum good can come out of maximum evil.

In addition to the evil events of history, in addition to life's frustrations and disappointments, one more worry casts down our souls and disquiets our minds. Trouble comes so impartially to the evil man and the good man. Hurricane, plague, accidents, war, disease, death. However, if you had the opportunity of making a new world, you would not change the present world by making yourself immune to trouble. The kind and amount of trouble are not what matter in the long run; it is how you take it, and what you do with it. Sorrow comes to two women; one

becomes rebellious and tries her friends' loyalty with oft-repeated complaints against God; the other woman becomes gentle, and tries to share the burden of those similarly bereaved. Poverty comes to two women: one shuns her friends, stops giving because she can give so little, and looks enviously on all who have not felt poverty's pinch; the other woman retains her friends with no apology for her reduced circumstances, keeps up with all her church organizations, and prays the Lord to multiply her mite as He did the loaves and fishes. Two women become offended at the minister, an elder, or the choir. One tells every one in the church about it, and then brings disgrace on the cause of Christ by boring outsiders with her tale of woe. The other woman is also offended, but she holds her tongue and her temper, and waits for time to clarify the situation. She also follows this sage advice: Always give a soft answer to your enemy, for it is commanded by Holy Writ; besides which, nothing makes him madder! One woman faces a crisis in her life, emerges a coward and despises herself the remainder of her days; the other woman keeps her head up, prays for strength, and emerges a victor over cruel circumstances. One man hangs on a cross and he rails and blasphemes; but two crosses beyond him hangs another man who prays, "Lord, remember me when thou comest into thy kingdom." The difference between a Christian and a non-Christian should show in the meaning the former gives to trouble, his attitude toward it, and his way of bearing it.

Could you look God in the face and ask Him to let poverty fall where it may just so it doesn't hit you and yours; to let war take what boys it may, just so yours can stay at home; to let death take all for whom it is prepared except those whom you love? Your religion is not an insurance policy against worry and trouble. You will take your share of it, and show the world how a Christian is supported in the day of disaster. These burdens which weigh you down, these evils which cast down your soul and disquiet your spirit are also weighing on the heart of God. You can share God's burden. Say even of this war, "By the help of God, some good shall come out of it." Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God,—that's the answer. And as we call out in the darkness of our night, thinking of all those our defenders whom we love, "Watchman, what of the night?" Thank God for his answer, "The morning breaketh."

Changes In the Board of Directors

A NUMBER of changes have taken place in the personnel of the Board of Directors of the Women's General Missionary Society.

Mrs. Paul M. Haas, of Youngstown, Ohio, has recently been elected to, and has accepted, membership on the Board. Mrs. Haas is a member of the Tabernacle United Presbyterian Church of Youngstown, of which her husband is an elder. She is sponsor of the Junior Missionary Society in her home church.

The Board of Directors announces with sincere regret the resignation of Mrs. W. R. McMunn because of continued ill health. Elected to the Board in 1924, Mrs. McMunn had served faithfully for nineteen years as Junior Secretary. She also performed the duties of Business Manager of the Junior Missionary Magazine. Mrs. McMunn is reluctant to give up her work in which she is keenly interested but her physical condition prevents her from attending the meetings. The Board likewise regrets losing a devoted member and appreciates her long record of service.

Another resignation, accepted earlier in the year, was that of Mrs. Robert M. Karr who found it necessary to give up her work on the Board because of the pressure of other responsibilities. She had served capably for four years as Statistical and Efficiency Secretary. During her tenure, the title of this office was changed to "Women's Secretary (including Statistical and Efficiency)". Mrs. G. Virgil Hutchison was chosen to succeed Mrs. Karr as Women's Secretary.

At its meeting on September seventh, the Board of Directors took action that a member who, because of physical disability or other good reason, finds it necessary to resign from the Board automatically becomes a consultative member with the privilege of attending any or all meetings of the Board but without the privilege of voting. It is hoped that this action will make available to the Board the sound judgment resulting from experience. The Recording Secretary was instructed to notify all former members of their right to exercise this privilege. At the present time seventeen women have thus become consultative members of the Board.

FAITH WORKS

"Faith is the title deed to things unseen,"
The certain hope of things beyond today;
Faith tunnels through the hills to fertile fields,
And has no need to take the hills away.

Faith is believing, since the Lord hath said,
And is not founded on a wish or whim;
For false belief creates no certitudes,
By faith believe His word, since knowing Him.

And when He says "I give," faith gladly takes,
And when He aught withholds, faith does not fear,
For having Him, faith has no other need,
And does not grope to feel if He is near.

—*Carl W. Hiser, The Sunday School Times.*

Good News from Far Countries

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

A DAY IN CAMP

By MRS. J. C. ALTER, Zafarwal, India

Bed is certainly going to feel good tonight. A Beauty-rest mattress would not feel better than the home-made cotton one on my rope bed tonight.

It has been a busy day! From the time of the servant's "Good morning, Salaam", which he served with the breakfast tray, it has been a busy day. Breakfast was no sooner finished than four young women arrived for their reading lessons. Young women here, but in America they would be considered young girls. It was their second lesson and some of the words were slow in fitting into their proper places. They worked eagerly, helping each other and laughing at each other's mistakes. Finally I sent them away because it was nearly time to visit the little school and give some examinations. Today was to be Bible examinations and I needed a chance to look over some of the stories in the Punjabi.

About eleven I called the *Munshi* and we went to the village which is very near our camp. He examined the arithmetic and geography classes while I heard Bible stories and memory verses. When I asked one little boy to repeat a Psalm, he broke into song and sang it for me.

One little girl who came wanted to attend school regularly, but her father and mother were not willing. "Take me to your house, Fatima," I said. "I will talk with your mother." I talked, the mother talked and the father talked. It was lunch time so I came back to the camp. Fatima's mother followed me for she had not finished her talk. She came back again after lunch and talked with the Mem Sahiba. Fatima said tonight, "I'm going to school tomorrow."

After a lunch of native greens seasoned hot, and corn bread, there was a little time to relax as I studied the afternoon lesson from Haggai 1:2-10. We hoped the people here would want to build a church for themselves. That lesson does not look too hard in English, but in Punjabi it is not easy and I must teach it to a class of illiterate women. (Four of them have had two reading lessons so perhaps next year I will not be able to say "illiterate".)

They came, fifteen of them, some with babies. They listened and almost immediately they applied the lesson to themselves. One learned the lesson quickly and agreed to tell it before the whole school. When the time for telling came, she persuaded another to speak for her while she prompted. The man sitting in the front of the tent was her husband, so of course it was not proper for her to speak.

After the lesson had been heard as many times as there were classes ,the group was asked if they wanted a church. The answer came quickly, "yes". The man whose wife had learned the lesson offered 2000 mud bricks, and wood for a door. Four Christian men pledged 1000 bricks each. But 6000 bricks are not enough, so the people went home to think over the situation and to eat their evening meal. The children did not stay to think; they were back as soon as they had finished their food. They wanted stories. When the dinner bell rang, they were there and after dinner they gathered to watch

(Continued on page 108)

Editorial

MRS. JOHN P. WHITE, Editor, 7237 Penn Avenue, Pittsburgh, (8) Pa.

THE GOSPEL FOR AMERICA

Our studies for September, October and November center in our own country, in our own people, who make up this America of ours. We are thinking, not alone of today, for there will be a tomorrow and we look forward to America of tomorrow.

There are many schemes for building a new world. It is amazing how politicians so glibly use the words "democracy", "freedom", or "the four freedoms" and with what vagueness they use the word "spiritual". No doubt many of these men and women ardently desire a high type of national life but in all their discussions they utterly ignore God.

What is it that we, who are members of the Church of Christ want for this beloved land of ours? We want democracy—a democracy that works; we want the elimination of race discrimination; we want freedom of opportunity for every citizen; we want education for every child and youth and adult; we want an intelligent democracy; we want labor to have its due compensation, but not laborers who are led blindly by unscrupulous men for political purposes; we want a Sabbath keeping nation when the day shall not be commercialized by money-makers; we want a sober nation—a nation that is not the protector and the ally of the nefarious liquor traffic; we want the separation of church and state to continue; we want no alliance with the Vatican. There is no reason whatsoever for sending an ambassador to that place. We want a nation that recognizes God as sovereign ruler.

There is just one way to make such a nation and that is to make new people, and there is just one way to make new people and that is through the Lord Jesus Christ. All the beautiful things the church does for unfortunate humanity is because it follows a Master who is compassionate, because the Master has taught His disciples to give food and drink and to minister to the suffering, but such service can never be a substitute for the vital service of giving the Gospel to men and women.

It follows then it does not, that the supreme work of the church is to use every possible means to bring people face to face with God. The way to do this is to give to them the Word of God which will make them wise unto salvation. To give to them the one and only cure for sin, the one and only rule of life—the Gospel of the Lord Jesus Christ.

James Denny in "The Death of Christ" says, "As there is only one God so there can be only one Gospel. If God has really done something in Christ on which the salvation of the world depends, and if He has made it known, then it is a Christian duty to be intolerant of everything which ignores, denies or explains it away; it is not bad temper or narrow-mindedness in St. Paul which explains this in Galatians 1:8. It is when we have the only Gospel and not till then, that we have the Gospel for all".

Upon the church in America rests the responsibility of giving this Gospel in all its fulness to all of our America.

WORLD COMMUNITY DAY

The attention of our readers was called to "World Community Day" in the September issue of the Magazine (Page 26). This day is sponsored and promoted by the United Council of Church Women—the organization that embraces all women's organizations in all churches.

November 11 has been designated a "World Community Day" as a fitting time for Christian women to get together to "unite in a day's study of their responsibility for a just and lasting peace and to continue programs of study and action in every church and community.

At this time the day seems nearer than it has been, to the end of this terrible war. What do Christian women want in the settlement of the peace terms? Certainly a "just peace". Who will decide what is to be written therein? The people who sit at the Peace Table, of course. My feeble voice and yours will not be heard unless in a concerted way we can intelligently express our wills in these crucial matters.

A Program has been prepared for the services to be held. The Women's Board will send out copies to Presbyterial presidents and to society presidents. This will be not only a day of study but a day of prayer as well. Let us join the Christian women of America in this important service.

WANTED

Just two copies of The Women's Missionary Magazine! We think it rather remarkable that we were able to get a complete file bound for the Theological Seminary and now have a file so nearly complete for the Congressional Library in Washington, D. C. *The missing numbers are the first issue August* 1887 *and February* 1900. We shall be very grateful if any one can supply these two Magazines.

The cost of binding the fifty-six volumes will be one hundred dollars. In a former issue of the Magazine we asked that any one wishing to help in this project send us a small offering. Nineteen dollars has been received to date. We hope there are eighty-one more friends of the Magazine who will send us one dollar each in order that they may share in the honor of placing these bound volumes in the Congressional Library.

SPECIAL OFFER

Please note the advertisement on the cover page. Thirteen months subscription! All new subscriptions sent in during this month will run from October 1943 to October 1944. Please order at once.

CHANGE OF ADDRESS:

Please note the Editor's new address: 7237 Penn Ave., Pittsburgh 8, Pa.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

DAY BY DAY

During the days of summer and early autumn most of us have spent some time gathering the harvest of orchards and gardens and storing it away for the needs of the winter. This could not be done in one day. Each fruit or vegetable matures at a different time and it is valuable only at the ripening time, which varies week by week. They do not all ripen on the same day. The work may differ in the season for berries, cherries, peaches, plums, etc., but the store cupboard may be filled by even one glass or one jar at a time. The work is accomplished if we are faithful day by day.

This household task has its message for those who want to gather in life's harvest days all that their hands can find to store away for the needs of the winter that will come sooner or later.

Dr. J. R. Miller in his book "Today and Tomorrow," wrote: "Part of today belongs to tomorrow, as the seed belongs to the shoot, as the foundation belongs to the building; so today owes its best to tomorrow." If we give today all that love and faithfulness can do we will make tomorrow radiant in beauty and rich in fruits. Today is the only day we really have anything to do. We cannot relive yesterday, nor can we now do the tasks of tomorrow.

The homely lesson of storing away even one jar for future needs has its message for us today. When evening comes and we review the day, we may find that we have blundered or failed but tomorrow we have a new day, a new chance. When we learn the lesson of living just one day at a time, without worrying about our failures of yesterday, or without the anxiety of what may happen tomorrow, we shall have found one secret of making life beautiful and complete. This is the lesson of Nature and of the Bible: "As thy days so shall thy strength be." "The Lord is my shepherd; I shall not want." "Fear not for I am with thee." If we rely on His precious promises day by day, we can be storing up for future need.

The days are links in an endless chain, separated by the night. We best prepare for tomorrow when we make today beautiful with truth and faithfulness. "Today is the blossom, tomorrow is the fruit." Tomorrow depends upon our faithfulness today. For the harvest which we would reap tomorrow, we must sow the seed today. If we do not sow we can not reap.

We are now in the midst of preparation for the annual Ingathering. Plans are being made in detail now, but the seed has been sown during this year by the faithful Thank Offering Secretaries in each society and the rich harvest will soon be garnered for the needs of the next year.

The money will be transformed into service through consecrated messengers in India, Egypt, The Sudan and Ethiopia and to the different stations for the Negroes, the first Americans, and the people of the southern mountains. Many of all races have come to our land. May our interest, love and gifts also carry to them the message of God's love for the world as He gave His beloved son to die for the sins of the world, that all might have eternal life.

May the words of Ruskin be a helpful message to us as we live day by day:

"Let us live only by the minute,
Not even by the day or hour,

Our life has too much hazard in it
To dare forespend one moment's power.

"The glance of Fear toward tomorrow
Can paralyze the hand today;
The gaze of Hope such light can borrow
As dazzles Duty on her way.

"Were this our only day,
Did not our yesterdays and morrows give
To hope and memory their interplay,
How should we bear to live?

"Not merely what we are,
But what we were and what we are to be,
Make up our life—the far days each a star,
The near days' nebulas.

" 'Today' unsullied comes to thee—new born,
Tomorrow is not thine;
The sun may cease to shine
For thee, ere earth shall greet its morn.

"Be earnest then, in thought and deed,
Nor fear approaching night;
Calm comes with evening light,
And hope and peace. Thy duty heed today."

SENIOR LIFE MEMBERSHIP
July 1, 1943 to August 1, 1943

20. Mrs. Angela Cereghino, Portland, Oregon. By the W. M. S. of the Italian Church of Portland.
21. Mrs. Anna Thompson, Lisbon, Ohio. By the W. M. S.
22. Mrs. Rosa B. Mansfield, Roosevelt, Okla.
23. Mary Orr, In Memoriam. By her Sabbath School pupils, Fair Haven, Ohio.
24. Mrs. Glen M. Miner, San Diego, Calif. By Women's Missionary Society.
25. Mrs. James B. Sloan, San Diego, Calif. By Women's Missionary Society.

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2. Minnie G. White, In Memoriam. By her sisters and brothers: Mrs. Morris Watson, Mrs. Chalmers J. White, Mr. and Mrs. Clair White, New Concord, Ohio.

CORRECTION

Senior Life Member No. 636 should read: Mrs. Catherine Philomena Morrow, Butler, Pa. By her daughter, Annetta.

THANK-OFFERING SUPPLIES

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PLEASE order all supplies early, enclosing postage. Twenty-five boxes require the pound rate of postage and 50 boxes the two pound rate. Keep this list for reference. A specific order will be appreciated if leaflets are desired.

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of the
UNITED PRESBYTERIAN CHURCH
Mail orders to
MRS. O. H. MILLIGAN
905 Publication Building
Ninth Street Pittsburgh (22), Pa.

GOOD NEWS FROM FAR COUNTRIES

(Continued from page 102)

me light the gas lanterns.

About 9:30, the people came for the evening meeting. We showed them pictures of the life of Christ. When these were finished, those who wanted to go were excused and the others stayed to talk "church".

The offers for bricks came fast. Here 1000, there 1000. Two Sikh landowners each pledged 1000. The total was 14,000. Then some one offered some money. Another offered straw mats for the floor. The wood for windows and roof was promised. A table was added to the list. All were willing to give labor. It was with joy in our hearts that we bowed our heads in thanksgiving. As the prayer closed, one of the leading Christians said, "The thought came to me during the prayer, 'We must have a bell for our church'."

It is almost midnight. Yes, it has been a busy day!

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years adn over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

NEW SOCIETIES

Three new societies make their bow:—

Ohio Northwestern Presbyterial—Toledo "O and O" Girls (Out and Out for Christ)—Pres. Miss Ethel Massacar—members, 17.

Caledonia Presbyterial—North Park Buffalo Gail Simpson Circle.

Los Angeles Presbyterial—Palms (Los Angeles) Dorcas Guild—Pres. Dorothy Dunn.

Send information as soon as facts are known.

UP TO WHOM?

There are questions in the minds of most of us as to our responsibility. Some things are known to belong to certain persons. Others might belong to almost any one. This leaves room for the question proposed.

The little fellow in the following story knew whose job it was. There was no doubt in his mind.... A group of children was playing on the sidewalk. The older ones were much engrossed in their game. The smaller ones were taking their own way.

Suddenly one of the small tots darted out to the street center. An automobile was bearing down upon her. Just as suddenly as the little girl ran out, a boy of 10 years dashed to her rescue. He barely rescued the child and himself. He placed the child on a doorstep and dropped down beside her. When commended for his bravery by a reporter who was gathering his story, the little hero responded: "'Course I jumped after her! She's my sister! She didn't know any better. But when I saw where she was and saw the car comin', it was up to me to get her!"

Just how would this philosophy fit in to the altruistic work known as the missionary society? "Am I my brother's keeper?" is still being asked in this twentieth century. If we had more of the feeling of kinship towards those who need Christ, might not more success attend the efforts put forth?

One place one expects to find loyalty is among the members of the home. Yet a sense of indifference is apparent in many cases. That loved ones may be in great danger of losing morals, or perhaps, are disinterested in spiritual matters, seems to be of little concern. Why they do not race to their help as the little boy did to rescue his little sister from physical injury is the wonder. Is it because a feeling of responsibility is lacking? Is some one else supposed to bear the burden?

A congregation has a goodly number of girls, but no one can be found

to band them together in a missionary society. Whose responsibility? A girls' society has been started, but it is limping along with little success. It has a sponsor. Is she solely responsible for the society's welfare? By any chance might the mothers of the girls be able to do something? How about the missionary society, Women's or Young Women's? Can either one be an encouragement to budding missionary women?

Should a society become discouraged and decide to disband, what might some of the older women of the church do to block such action? If the society cannot be saved, why not salvage as many of the members as possible? It is up to some one to save the girls and young women to the church and its agencies. Perhaps that some one is you!

Societies are reported as inactive. This may mean simply existing, but rendering no service. Who in the church or missionary society might encourage a group of inactives to realize that time is precious, that there is no time like the present for aiding those in need? This is no time for inactivity. At the same time, great care should be taken to preserve the least spark of missionary interest that may be found in a so-called inactive group. Discernment and patience are both necessary. This evil of inactivity must not be permitted to spread. If the spirit of kinship could be fostered and loyalty such as the little boy showed to his sister prevailed, there would be no inactive societies.

The work of the missionary society, whether women's young women's or girls', is up to some one. *It is up to whom?*

YOUNG WOMEN'S SPECIAL COLUMN

An air mail postal from Miss Eva Hewitt, now in charge of Pasrur G.B.S., (dated July 17, 1943) was received early in August, so is really late news. The text of her card follows:

"Did any little note by air card some weeks ago reach you?" (This appeared in the September number of the Magazine.) "To give the Y. W. Societies news these times this is a better method than a long letter by ordinary post.

"In April we entered new students and many were tiny children. Some of these were homesick a while, some for too long. When grandpa came to visit our kindergarten, she told such a tale of woe—(in such a case they can concoct the most amazing things about beating, naughty girls and bad food!)—and pleaded so hard that he took the child home unknown to us. It was the day of Miss Whitely's memorial service and we were all in the meeting. A village elder, as he came into Pasrur that P.M., had met the pair, and seeing the child in the red and white striped shirt and blue pajamas of school uniform, had been suspicious and came to us with the word before we had missed the child.

"The sequel to this is that in two days grandma came, greatly exercised over grandpa's lack of firmness, for, said she, "We want this child to have an education." She begged that the girl be allowed to return in spite of a full school and, to keep her company, that her tiny sister, Inaiyat, be also entered. I yielded and in a few days mother arrived, but with Inaiyat only! The first child would not come, but promised to be entered next April. Inaiyat has been a little treasure, the baby of the school, still with all her first teeth,—a brave, sober little piece. There is one like unto her in size, with two big teeth growing in and with a very sunny face. They are such loving and lovable little people,—these that *you* help.

"One 5th Class girl was so lonely for weeks that we became discour-

(Continued on page 125)

Girls' Circle Program

THANKSGIVING ANN IN INDIA

By MISS KATE E. SPENCER

A playlet adapted by the Staff of the Girl's Boarding School at Sialkot, India. It was published in the "Bashir ul Niswan" for use in Missionary Societies and the churches of the Punjab. This is a rough translation.

CHARACTERS:

Diwan Sahib—An Indian gentleman of position and master of the house.

Shanti—Mistress of the home.

Amrit and Champa—Son and daughter of the home.

Thanksgiving—A trusted and unusual servant woman.

Silas—Son of servant woman.

SCENE: *A dining room with simple furnishings. A door opens outside and it is time for cleaning the room and getting lunch ready.*

COSTUMES: *All may wear typical Indian dress. The mistress a sarhi, and the servant a cheaper sarhi, or salwar kurta.*

SONGS: *The songs sung by Thanksgiving may be selected from Psalms or Hymns such as, There Is Sunshine in My Soul Today, There's a Wideness in God's Mercy, Saviour Thy Dying Love, Ps.* 106, 103, 108, 116, 118, 136, 138 or 145.

THANKSGIVING: (Enters with a tea towel, singing a song of thanksgiving as she tidies the room and sets the table. She talks to herself as she looks outside). That must be some solicitor for money that has been calling on my master. I think he must be the representative of the Bible Society. He is going away, without asking me for anything. He didn't even give me a chance. Well, even if he remembered me, he would just think, "She's just a poor servant woman and won't have anything to give." If he had asked I couldn't have given much.

SILAS: (Enters and starts to help his mother dust the chairs). Mother, dear, they know you have nothing to give.

THANKSGIVING: Listen Silas! That is not true. I have three rupees ($1.00) in my pocket right now that belong to the Lord. How I wish I could give it to the Bible Society!

SILAS: I can run and catch up with him. He hasn't gone far. I'll take it to him.

THANKSGIVING: Here it is, Son, take it and run. Count it out to him.

SILAS: O.K., I'll give it to him and be right back. (Runs out)
(Amrit and Champa are playing in the dirt outside the door).

THANKSGIVING: Here Amrit, what are you doing? And you, Champat. You mustn't play in the dirt. You'll ruin your nice clothes. Go wash your hands and come to me. I'll give you some candy. (They hurry away and come back for candy). Now go play on the grass. In a little while I will give you something nice to drink. (Starts singing and goes to work again. Silas comes in).

SILAS: I found him and gave him the three rupees. He was surprised, could hardly believe we could give so much. He said, "It is a great gift, very generous! The Diwan Sahib (master) gave three rupees too." That shows that some people just off hand can give as much as others who skimp and save a long time. I think it does not mean much to them to give, but

Editor's note: This old play has gone to India and come back to us in Indian dress. It is suitable for a Thank Offering meeting. We suggest that the Girls prepare the play and give it for the older societies during Thank Offering season.

poor people, by thinking and planning, can do just as much and it means a lot to them, and certainly counts more.

THANKSGIVING: I think it proves that poor people can share in God's work along with others if they plan before hand and are prepared when the opportunity comes. I'm so glad that I saved for this. Those who don't plan give what they happen to have, and often it isn't much. Mine was consecrated money. (Silas goes outside. Thanksgiving resumes her work and singing. She stops and talks to herself) My master out of all his abundance gave just three rupees! Well I should not criticize him. (stops) Is it right for me to be silent and do nothing about it? I am here all the time. I know how much they spend on good food, good clothes, cars and amusements. Those things come first. The Lord's work gets what is left over. I must cause them to think. By doing this they hurt themselves. God can provide for His work without their money. He will certainly see to it that His Word is kept circulating with the help of the Bible Society—but—I don't care about their money—but I do care about them—I must show them, so that they may honor God by their giving, and deserve His blessing. (Starts singing again. Shanti re-enters.)

SHANTI: Today you seem so happy. I've heard your cheery song all morning. What's the reason? Tell me, please.

THANKSGIVING: Oh, nothing much. I just gave some money to the Bible Society so that Bibles could be given to those who have no money to buy them for themselves. I'm so happy that I can share in the Lord's work. I planned for this, I have saved one tenth of all my earnings, so that I would have something to give when the opportunity came. I'm happy because I had it ready and I've helped as much as other people.

SHANTI: Counting one's money and setting aside a definite amount for God and thinking of the remainder as one's own seem to me to allow religion to dictate too much. That amount is considered an obligation that has to be paid. In giving I don't like the idea of compulsion. I want to give willingly and liberally, without worrying about it.

THANKSGIVING: When you give willingly and liberally for all your needs and extras such as a necklace for Champa and a beautiful sarhi for yourself there will be very little left to give to God.

SHANTI: I think giving *willingly* and *freely* amounts to more than taking a *given part*. That makes it seem a tax. People should give without thinking about it. What's the difference, when the time comes, give all you can.

THANKSGIVING: I wouldn't be happy if I were treated that way. Suppose my master thought nothing about me and occasionally gave me just something or other, sometimes old clothing, sometimes a pair of old shoes, sometimes nothing at all. That's the way it would be if there was no thought ahead of time and no sense of obligation.

SHANTI: But that wouldn't be dealing right or honorably.

THANKSGIVING: That's what I think myself, honorable people would not do that way. We shouldn't treat God that way, since He is Lord and Master of all.

SHANTI: Doubtless you are right, but I don't think it a matter of importance. People should suit themselves in the matter of giving to God. (leaves angrily.)

THANKSGIVING: It seems to me (working as she talks) in giving

to God His wishes should be carried out. He commanded the Israelites to give one tenth, so I think that is the required amount. I will give a little more. "What shall I render to the Lord for all His benefits bestowed upon me?" —How can I show my thanks? I must cause them to put God first in the matter of giving. That's the only way honoring to Him. They will be happier, and God will surely bless them. (starts singing as Shanti comes in.)

SHANTI: Thanksgiving, You are still singing?

THANKSGIVING: Yes, Madam.

SHANTI: Thanksgiving, I want to tell you that the Bible Society agent came at a time when there was very little money, and I gave all that I had at the time. I wish it had been more. I am sure that this money will do some good even if it isn't much. (Children come inside) Thanksgiving give the children some fruit, now, and have the rest for lunch. (Starts out.)

THANKSGIVING: Yes madam. I will do that.

CHILDREN: These are very good. Give us more to eat.

THANKSGIVING: Well, dears, just help yourselves from the table. I'm busy. (Children eat all the fruit and go away. Shanti returns, looks around.)

SHANTI: What's doing, Thanksgiving? Are you planning a fast for today? It's about time for lunch and I don't see much food anywhere. Haven't you prepared things?

THANKSGIVING: I thought I would give you whatever happened to be on hands when the time comes.

SHANTI: Surely you have something hidden around that you intend to surprise us with. (All sit down to the table. Thanksgiving brings in some dishes of leftovers and places them on the table. All look about in surprise).

SHANTI: Why! What does this mean? Why is there no more food?

DIWAN: I ordered a supply of groceries this morning, rice, flour, fruit, vegetables, meat for curry. —Still there is nothing fresh on the table,—only scraps and very little at that! Why is this? What is wrong?

THANKSGIVING: To get all those things ready would have required some thought and preparation. I didn't think much; I thought whatever there happened to be I would give that at lunch time! I told the children to help themselves to the fruit. I thought there would be some left for lunch. I'm sorry the fruit is all gone.

DIWAN: It seems that Thanksgiving has hardened her heart towards us and cares nothing about us. If she had cared and been concerned about our food she would have prepared a nice lunch and we wouldn't be sitting here hungry.

THANKSGIVING: Don't talk that way. I do care for all of you. I am concerned about you. You know that I have always cooked good meals for you, but I have a purpose today,—I want to cause you to remember two Bible verses. —"God giveth us richly all things to enjoy," and "What shall I render to the Lord for all His benefits bestowed upon me?" (Thanksgiving goes out).

DIWAN: Mother of Amrit, do you understand what Thanksgiving has done?

SHANTI: Yes,, she has caused us to learn a good lesson by giving us a living illustration. She has applied our way of giving to God to her way of giving to us. The lesson is very plain. (Pause).

DIWAN: Yes, Thanksgiving, you are right. God provides us with

all good things. He is Master and King. We are His humble servants. Living here, but journeying to His Heavenly country we spend so much on our own comfort and pleasure that very little is left for Him. We should think more about Him.—We should give Him first place. We have been careless and unconcerned. We must put aside sufficient for him first—

SHANTI: If we take out for Him first, there won't be sufficient left for all our many needs. (Thanksgiving goes out).

DIWAN: You are wrong. When the pay comes, let's take out the tenth and see if our money will not go farther than it ever has. That will be putting first things first. I'm sure we will have no lack and we will also have God's blessing. (Thanksgiving enters).

SHANTI: Thanksgiving, we have decided to give the tithe regularly as you do. I know you will be glad to hear this.

THANKSGIVING: Khuda ka shukr, Shabash! Sha bash! (Thank God! Well! Well). I am so happy! and now another verse, "I shall be satisfied when I awake in His likeness."

(All stand and sing).

Give of your best to the Master,
Give of the strength of your youth.
Throw your souls fresh glowing ardor,
Into the battle for truth.

Jesus has set the example,
Dauntless was He, young and brave.
Give Him your loyal devotion,
Give Him the best that you have.

Give of your best to the Master.
Naught else is worthy His love.
He gave Himself for your ransom,
Gave up His glory above.

Laid down His life without murmur,
You from sin's ruin to save
Give Him your heart's adoration,
Give Him the best that you have.
Give of your best to the Master,
Give Him first place in your heart.
Give Him first place in your service,
Consecrate every part.
Give and to you shall be given.
God, His beloved Son gave.
Gratefully seeking to serve Him,
Give Him the best that you have.

Urdu Version—Give of your Best to the Master

Tune (Nettleton (D) 8s and 7s

Mallak ko chiz do tum allah, jawani di taqat ko tum do
Ruh ke nae josh se bharkar, jangi haqq ki men shamil ho.
Yisu ne karke dikhaya, bahadar tha dilere jawan
Khushi se apne do do tum, do sab se illahi is an.

2

Mallik ko chiz do tum allah afsal hai uska piyar,
Kharida khun apne se tumko, chora usne jalali ghar.
Sidja karo dil se usko do sab se illahi is an.

3

Khushi se khidmat karo tum, khushi se nazrana do
Do tumko bhi diya jaega, Yisu ka yih hai farman
Do tumko bhi diya jaega khushi sa hamesha do.

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

SCHOOL OPENS AUGUST 30

Ezel School opened its doors August 30th this year and has enrolled 282 students at the end of the first week. This enrollment is slightly less than that of last year but that is not surprising in view of the number of our families who have moved to defense areas and the students, too, who are in war work or vitally needed on the home farm. Several of these students have sent word that they will be in soon, however. Although our upper classes in high schools are somewhat smaller our grade rooms are over crowded and we have had to turn away a number of children who come from outside our Ezel School District. But of course they do have opportunity to attend the rural school in their home community; our high school students would have no other chance short of our county high school fifteen miles or more away.

NEW MEMBERS ON FACULTY

Ezel School has five new members on its faculty this year. Miss Lillabel Towle, who taught with us several years ago, has returned to teach English. Miss Juanita McCullough, of College Center, Iowa, a 1942 graduate of Sterling College, has come to teach Music and English; Miss Gladys Millen of Plumville, Pa., has taken our Primary room; Miss Mary J. Rose of East Liverpool, Ohio, will teach music and act as librarian, and Miss Ruth Warnock, of Wellington, Kansas, and formerly of our India Mission, has come to help us in Latin, History and Mathematics. Members of our faculty who have returned are: The Misses Sara Conrad, principal, Martha Adair, Ruth Bemis, Dorothy Dinsmore, and Larue Millen. Of course Mr. Revis Carr and Mr. and Mrs. Heagen live here the year around and are back on the job.

LOOKING FOR PASTOR AND HOME ECONOMICS TEACHER

The heading of this section does not mean that we are looking for a "dual personality" who might teach Home Economics and also preach, but we are looking for two people who can qualify for these positions, either of which is a full time job! Since our pastor, Rev. Bruce Buchanan was called and sailed back to our Ethiopian Mission we have been searching for a pastor for our Ezel Church. During the summer we were fortunate in having Dr. Joseph Hamilton act as temporary pastor but now he has been called to another service. So we are praying that the right man will soon hear God's call and come to be our undershepherd.

All summer we searched for a home economics teacher. (Our Miss Mitchel, who did such fine work for two years was married in June.) In the present emergency at the beginning of school Miss Conrad, our principal, has volunteered and taken this added load on a schedule that was already loaded. Others on the faculty have volunteered to take other subjects on the course of study and we are making the best of our situation. Miss Conrad is well qualified for this added duty but it leaves little time to be "principal". *If this item reaches and qualified home economics teachers* we trust it may lead them to think very prayerfully of this call and of our need. Here again we continue to ask the Master's guidance.

Wm. A. Heagen, Superintendent

Later: Rev. Ralph Ayers is the new pastor.

FRENCHBURG, KENTUCKY, NOTES

There seemed to be more seriousness and an earnestness of purpose written over the faces of our students as they came to enroll this year. Many of last year's boys have been called into the service of our country since our closing chapel service of last May, and there are those who will become eighteen years of age within a month or two, but have come to school, hoping that they may be able to remain at least for one more semester. There is that determination to do all they can before being called that has marked the attitude of our boys this fall. Our enrollment is slightly lower than that of last year in the day school, but the enrollment of the dormitory is higher.

As we take up our tasks this year we regret the absence of several teachers who worked so faithfully here last year. Misses Ruth Beatty, R.N., Isabel Blair and Mary Jane McKnight are all waiting to be returned to their respective fields in foreign lands, while the Rev. Mr. Buchanan has already sailed for his former post in Ethiopia, and Chester Hutcheson has accepted a professorship at Tarkio, Mo. Miss Helen McLenahan, dormitory matron, has asked for a leave of absence so that she may help care for a sister who is ill.

We are happy that all vacancies have been filled. Professor Arthur Gathman will teach agriculture, science, and biology; Miss Margaret Graham, formerly of Egypt, will teach mathematics and history; Miss Helen Andrews of Buffalo, N. Y., is taking the seventh grade work, succeeding Miss Maude Worrall who has taken a high school position at Asheville, N. C., in a school for colored girls; Miss Helen Larsen of Minden, Nebr., will teach English and history. The matron of the dormitory for this year is Mrs. Rachel Boyd of New Wilmington. We welcome these newcomers to the fellowship of Frenchburg School.

Much-needed repair work was completed during the summer months. The painting of several rooms makes for the better appearance of four rooms in our dormitory. New plaster has been put on the dining room, and several of the other rooms have had parts of the plaster replaced. The most outstanding work, however, was the changing of the room which served so many years as the clothes room into a very attractive and modern room which will now be used for the home economics room. You will read more of this in the Reporter.

The hospital has been very busy, taxing our staff to the limit all summer. During the month of August alone we had 34 different patients hospitalized with a total of 272 hospital days. The service of the doctors, the nurses, and of the hospital is continuing to be a great blessing to many needy people. We are happy to announce that on July 4, Dr. Adler was married to Dr. Alice Blau, who is also a graduate of the medical school in Vienna, Austria, having had her interneship at Chicago, after which she took a two-year course in pediatrics at Iowa City, Iowa. Dr. Alice is doing a great work with the women and children at the same time her husband is ministering to other patients.

Harry L. Cowden

Negro Missions

MRS. H. RAY SHEAR, Pittsburgh, Pa.

WHAT SHALL THE MESSAGE BE?

Address of PRINCIPAL WILLIAM PETERS, Prairie, Alabama, given at the Annual Convention of the W.G.M.S., First Church, Pittsburgh, Pa., June 1943.

Madam Chairman: I have chosen the subject: What Shall the Message Be? Every delegate will be considered a messenger, bringing to the convention and taking back with her messages or influences which might in a large measure determine the future policies and accomplishments of the church.

The United Presbyterian Church will have a message for the Negro, who urgently needs the influence of the church at this time in overcoming the handicaps, inconveniences and hardships suffered by our group and in finding our true and lasting place in the American Commonwealth.

But my message to you, first of all, is one of gratitude, I am thinking of the messengers of goodwill and hope sent out by our church in the early days of Negro missions. The needs were so apparent that those missionaries seemed to have no difficulties in determining what their program should be. Ignorance and poverty were vigorously attacked. All was to be accomplished through Christian education. There was Spiritual guidance, training in home life and the care of the body, training for useful occupations, for leadership and for citizenship.

They wrought well, the first missionaries, and accomplished much, because they had faith in God, believed in the brotherhood of man and were willing to dedicate their lives to a great cause. We shall never lose sight of the gracious and unselfish work that has been done and that is still being done by the United Presbyterian Church.

The results of this work have been most encouraging. During my twenty-four years of service in the United Presbyterian missions of Wilcox County, Alabama, I have seen hundreds of young people given the right start in life. Their personal words of gratitude are an inspiration to me and to all the mission workers to continue and to work harder.

Mr. and Mrs. Noy Steele moved to Prairie 30 odd years ago for the opportunities offered by the mission for training their children. Their youngest daughter graduated from high school this year at Millers Ferry. All of the other eleven children finished the courses at Prairie and Millers Ferry and several of them have continued their education in college. Five daughters became teachers before marriage. Seven Christian homes have been established with the same high ideals taught in the missions. One son is in the army and another in the navy.

Rev. White of Camden has this to report: "Connie Rambeau was a typical underprivileged young man who came to Camden Academy the same year I entered upon my pastorate there. He had difficulties in making his classes because of the poor foundation he had gotten in the elementary county schools. But he had a determination and a love for knowledge. He would stop teachers anywhere and any time to ask questions. He finally graduated and went to another school to study for the Ministry. Three years later he was invited by the class of 1943 to deliver their baccalaureate sermon. His sermon to this class was one of the ablest we have heard given to any class."

"Connie is simply one nugget of gold we have taken from the mine of the mass of underprivileged and undeveloped millions in the Southland, in which there are thousands of such nuggets, which if mined will enrich the church and the nation through the purifying processes of Christian education in organized church schools."

Let me give you another example of the type of work that is being done by Negro youth trained in the Mission schools. This comes from a former student of mine, who finished the high school course at Millers Ferry and took up the study of agriculture at Tuskegee. He was speaking on the subject of "Race Relations", I quote, "This experience occurred last summer during agricultural internship which two of us spent on a vegetable and dairy farm belonging to the Newington Home for Crippled Children, located about three miles from Hartford, Connecticut. Upon arriving on this beautiful campus, we met Miss Constance Leigh, the lady principal, who talked to us very kindly and made us feel that our stay would be very pleasant. However, certain unpleasant incidents of our first few days caused our high hopes to fall considerably.

"At our first breakfast we noticed the tendency on the part of the staff members to shun us. One of the farm workers named Ernie refused to speak to us. A little later he appeared to be angry because some of the students came to the barn to watch us milk the cows. On the second day while we were in the truck garden one of the farmers stopped work, leaned on his hoe and began to ask me questions about the South and race relations in the South. He seemed surprised that I could discuss the race issue without exhibiting any bitterness. In the course of the conversation he stated that all of the Negroes that he had known were those who cared only for a good time and the opportunity to associate freely with white people, which were in his opinion, sufficient reasons for discriminations against them.

"Through his frankness I saw some of the reasons for this unfortunate attitude. So, I said to myself, 'here in a community of several thousand families, not one of which is a colored family, is a school of several hundred people, faculty and students; the impression that the people formed of us would go a long way toward determining what they would think of the race to which we belong.' Having estimated the situation we set about to change their antagonistic attitudes and to correct their opinion of the Negro. The first change in their attitude came about as a result of the efficiency with which we performed our work. The fact that in three days we were able to take complete control of the school dairy, including all machinery; that we always showed a willingness to do extra work and that the manager never had to complain about our being absent from work impressed the entire group. Then too, luck must have been with us, for the truck garden, worked largely by us, turned out to be the best in many years. We attributed this success to the weather conditions. The manager attributed it to us."

"Through our talking with them and through their observing us they finally changed their ideas of the Negro's moral life. We talked to people of all capacities in the school and in the town. Thus through personal contact and through our attempt to render efficient work and through the application of practical training we won their respect and friendship. During our last talk with Miss Leigh she asked us to return the following summer at a larger salary.

"On the day that we left Ernie, the young man who wouldn't speak at first, quit work during the busiest season of the year, came to our

room, tied our trunks and helped us to carry them downstairs.

"This experience helped me to see the power of concrete example and wholesome contacts in changing improper attitude," (End of quotation.)

This same young man represented his school at a four day conference of the American Country Life Association, composed mostly of college youth from leading white universities. Only two Negro Institutions were represented. I quote him again: "When called upon to address this group, I stressed the fact that we as a race are giving our very best in this war, but that we are not sharing proportionally in the freedom for which we are fighting. I pointed out that discrimination against the Negro and other minority groups is a denial of our Democracy and that as enlightened young people, it is our duty to help remove this blot. I then suggested some special things that a group such as this could do. My remarks were well received and provoked much friendly discussion, which resulted in the insertion of a special section dealing with justice to the Negro, when our bill of recommendations went to the Vice President of the United States."

Ladies and gentlemen, I have read to you a large part of this young man's address because it deals with a subject which is of the utmost importance, not only to those with whom we work but to Negroes all over the country and to you and every other American.

The United Presbyterian Missions, through their leadership and through the students that have gone out to all parts of the country, have done much to change improper relations between the races.

There has been a constant drive on our part to give the type of training that will make our people more acceptable to the rest of America and to armor them with the Christian graces, to meet their problems. Bad manners, loud and abusive language, filth, ignorance, laziness, dishonesty, lack of restraint and self control are being attacked and improved upon.

May I suggest that race relations here in America is not to be treated as a missionary enterprise in the sense of sending missionaries. Perhaps there are Negroes in your own neighborhood and other nationalities as well. They are your neighbors. They are Americans too. Their problems are your problems.

This matter of race relationship is tremendously important as a war measure. Yes, in time of war America can not afford to have a tenth of her population separated on account of oppression and misunderstandings. There must be love of country, loyalty and cooperation. The interest of the church should be focused on this problem. And the attitude of the church should be felt wherever its members go.

But America will make a huge mistake unless some lasting changes are made. The conditions that make for national solidarity and strength in time of war are just as important in peace times. We might as well face the facts. The problem cannot be solved until civil and economic rights are granted and practiced and as long as color deprives one of opportunities and the same protection provided for other citizens.

It is encouraging to know that among all groups there are courageous and God-fearing people studying and working to find for Afro-Americans a true and lasting peace in this Commonwealth. Recent conferences and others scheduled or proposed have brought and will bring together leaders of both races in honest effort to work out a program that will bring a maximum of results with a minimum of friction. Many of these leaders have their own programs and they differ widely, especially in methods. But

full citizenship rights and social justice seems to be the common goal.

There was the conference of Southern Negro leaders in Durham, North Carolina, and the one in Atlanta, Georgia, that was composed of liberal white leaders. The "Council for Democracy" was a get-together of Negro editors with certain leaders of the white press. The National Association for the Advancement of Colored People has just met in extra session. Views from many sources are being publicized in Negro papers and in many of the white papers as well.

The following is a quotation from Mr. Spingarn, president of the N.A.A.C.P. in the May issue of "Negro Digest," under the subject, "If I were a Negro": "There is a proper time to work and fight for the right and that time is always now.—If I were a Negro I sincerely believe that my present attitude toward the war would not be materially changed. I probably would be a little more bitter,—but I would feel that with all of its faults and despite the discriminations, cruelties and injustices from which I suffer under our democracy, that democracy as practiced in America is infinitely better than any system that would prevail if the Axis won. I would keep my soul alive with the conviction that sooner or later that ideal of democracy which America proclaims and so often fails to live up to, will some day be not merely the hope of the world, but a reality."

And now I have come to you with the difficulties, perplexities and hardships that Negroes face, and also with their shortcomings. It must concern you because of its influence on the welfare of your country and mine and because it is a challenge to Christianity. I believe the spirit of the early missionaries still lives and that there are in this great body very many who would gladly do something to speed whatever work needs to be done among and for Negroes if they really understood what is needed and what is wanted and how these things might be accomplished. If that is your attitude, I have your message to my people. In it there will be no hate, only good will. There will be patience. You will not rest on your oars. There is much to be done and at a sacrifice.

It is true that the state and country where I work are doing more for Negroes than ever before. Salaries are being raised. The school term is being extended and in most counties buildings for high schools have been erected. But the masses of Negro children are in elementary schools, where no buildings, so far as I know, have ever been provided. These are housed in church buildings and one or two room "shacks" that the people out of their poverty have constructed.

I do not mean to imply that this much needed building program is the work of the church. But I do want you to realize the great need for a continuation of your schools where Christian education and training for good citizenship are emphasized. If that is not your responsibility, it is certainly your great opportunity for years to come. In closing I give you a quotation from Rev. B. B. Evans of Knoxville College: "The church started work among Negroes during a crisis period. We face a similar period at this time, and the church should by no means fail us now."

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

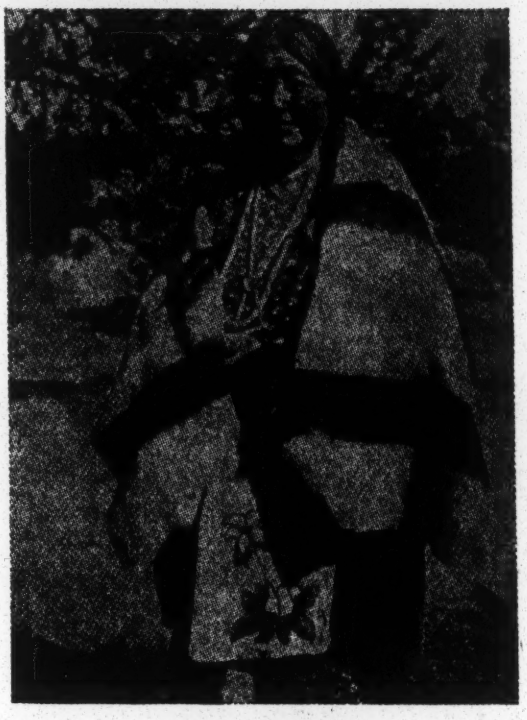
OCTOBER 1943 FALLING LEAF OR TRAVELLING MOON 1943 GREAT SUNS

SUSAN PAPALUITE

On July 27, at the Agency Hospital, our good Christian friend Susan was taken from our midst. We shall greatly miss her beautiful Christian face and her kindly smile. Even though she was old and wrinkled the love of her Saviour beamed from her face. But we rejoice that she has now gone to a happier home.

The last few years of her life have been lonesome years. Many of her relatives not willing to take care of her, and she, unable to adequately take care of herself, had to spend most of the time in the Agency Hospital. She did not receive many callers, as many of her old, old friends had passed on. She also knew much suffering. At times she would leave the Hospital for a month or longer only to return for further attention. She was greatly beloved by the nurses and doctors who attended her, and they gave her kindly consideration.

She attended the services at the Mission when she was able, and many a time the Missionary in years gone by had gone to her home and brought her to the services. This was greatly appreciated by her as she has suffered great pain from rheumatism in the last few years. The last service she attended was the World Day of Prayer, at which time she offered a prayer in her own language. The Missionaries have visited her frequently in the Hospital, reading and praying with her. These little attentions brought new hope and joy into her life. She always enjoyed hearing of her Saviour's love, and never hesitated to acknowledge her love for Him.



Susan Papaluite

As far as we know Susan was about 11 years old when the first treaty was signed in 1855. She and her mother were taken captives by the Piutes. Her mother was killed and Susan was traded to several different tribes and ended up in Idaho, where a relative chanced to meet her and made good her escape.

She traveled with the Buffalo Bill shows, as an Indian princess, all over Europe, and was entertained by the royalty of England, France and Spain. It was after this, when she returned to Warm Springs, that she gave her heart to the Lord and remained faithful until death. We agree with the words of her niece at the funeral: "She was a mighty good Christian woman."

E. W. Machamer

Foreign Missions

Mrs. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
NOVEMBER

MissMarie E. Cash, R.N.....November 3
Miss Jeannette McCrory ....November 6
Miss Carol E. McMillan.....November 15
Miss Ethel L. Weed.....November 17
Miss Betsy Fleming .....November 26
Miss Margaret A. Bell.....November 27
Miss Leota Cabeen .....November 30
Miss Aulora R. McIntyre....November 30

OUR UNSLEEPING GUARDIAN

Thy protector is the Lord,
Shade for thee He will afford;
Neither sun nor moon shall smite,
God shall guard by day and night.
He will ever keep thy soul,
What would harm He will control;
In the home and by the way
He will keep thee day by day.
Psalm 121, Psalter Hymnal.

Summer has come and gone and our missionaries have had a short time of relaxation and rest and are again in their various places of service, taking up their responsibilities and burdens for another year. The schools were closed and the work in camp and villages and cities was discontinued for a time but the hospitals were open with a partial staff. Many of the missionaries escaped the intense heat of the plains and crowded city streets and enjoyed the beauty and restfulness of mountain heights while others spent the summer at the seashore. In Egypt and India, Executive Committee meetings were held in which plans for the year were discussed and tentative assignments made for the workers.

In America some of our detained missionaries have continued their special studies for degrees; some have carried their regular work in Home Missions or attended Bible Conferences. Several have substituted in a Detention Home for Girls in Chicago, trying to influence the girls for better living. A number of these furloughed missionaries by the request of Dr. Mills J. Taylor assisted at the Young People's Conference in New Wilmington and also attended the Pre-Conference held on August 4 and 5 for members of the Foreign Board and of the Women's Board and their missionaries. At that meeting many phases of the work in all our fields were discussed and helpful suggestions were made. Our Board was represented at the Young People's Conference by Miss Ida B. Little and Miss Edith McBane, who were daily in close touch with the young people and their leaders.

INDIA

On June 26 Miss Evelyn Cathcart, the India correspondent for the Women's Board, wrote a most interesting letter telling of the plans for the summer. Certain families or groups of missionaries went to different places in the mountains for their rest-time while a number of new missionaries gathered for further special study of the language. She spoke of their joy in hearing that the missionary party had arrived in America and of their hope that other missionaries would be coming to them presently. Word had come that led them to believe Miss Gwynaeth Porter, R.N., was perhaps on her way back to India. Also they were looking forward to having Dr. R. R. Stewart back in time for the Jubilee Celebration to be held at Gordon College November 11 and 12.

A doctor from Burma who is part Chinese is serving in Taxila Hospital and the Sialkot Hospital has loaned one of its lady doctors for a time. Dr. John Samuel who has been laid aside by illness for many months seems improved at times and at other times the reports are rather discouraging. His wife is with him; the children are with his mother,

Mrs. Mary Samuel, who visited our Church in America some years ago.

Many boys have gone into the army and because they have more money they have helped sisters to attend school this past year. All the world seems to be kin these days in a common concern about loved ones in the army. One father, speaking along this line said: "Outside we do not show much, but the heart is very troubled."

India is much quieter this summer than last. The chief topic seems to be control rates, rationing and high prices. No turmoil is brewing now as a year ago and even the attitude in general seems changed. Sugar is rationed, and the coarse wheat flour that is the chief article of diet is hard to get and very expensive. Milk is so high that most Indian children do not get it unless the family has a cow or a buffalo. Cloth is hard to buy and costs four times as much as it did in normal times.

Mr. W. H. Merriam, the General Secretary and Treasurer of the India Mission, has sent Minutes of the Executive Committee meeting held in June. He reported that all were in good health, as far as he knew. He made some very interesting statements concerning Dr. Seelig who has been in our Memorial Hospital in Sialkot for a number of years. She was baptized at the Mission meeting in 1941 and has been under very close observation by the police on account of her home having been in Germany. She has now obtained British citizenship and has secured a temporary commission as a lieutenant in the Royal Army Medical Corps of the British Army. For the present she will continue to reside with the staff in the hospital in Sialkot and help there as she may have opportunity; but her primary work will be in the Military Hospital in Sialkot. Mr. Merriam said they are sorry to lose Dr. Seelig but at the same time they rejoice over her obtaining British citizenship as that will solve a number of very troublesome situations for her.

Miss Kathryn Beattie, who entered Columbia Hospital immediately after reaching America in June, is still under treatment there and making slow progress. Miss Kate Spencer, who has been detained in America on account of the war, has also undergone an operation in Wesley Memorial Hospital in Chicago. She has gone to her home and seems to be making a good recovery.

EGYPT

The American Mission in Egypt held its summer meeting in Schutz, Ramleh, convening on June 20. The Minutes report a number of interesting items, one of which is that Reverend Harold McGeoch (who has just returned to Egypt) has been appointed treasurer in place of Mr. W. W. Nolin who has come to America for a much-needed rest. We are happy that he can again be with his family who came back some time ago. In addition to his work as General Treasurer, Mr. McGeoch is to be the general adviser and controller of the Commercial College and continue his supervision of the Delta schools.

Dr. W. T. Moore, who has been in charge of the Martha McKown Hospital in Tanta for a number of years, has reached the retirement age but the Mission has asked him to continue his services for a time until war conditions permit another doctor to take charge. Dr. Moore has graciously agreed to do this although he needs a rest, having had no American doctor to help him for several years.

There are few changes in the conduct of the schools, with the exception of Ezbekiya where Miss Alice Grimes will succeed Miss Elsie French, who reached America September 8 for furlough. About the same time we received a V-mail letter bearing an interesting announce-

ment: another of our missionaries has fallen a victim to Cupid's wiles and on July 15 Miss Mabel McMichael was married in a lovely little garrison church somewhere in Egypt. The groom, William Fennell, has already been called to duty somewhere far away; the bride will continue her services in the Girls' College in Cairo this year at least. The Mission has granted Miss Edna Sherriff her furlough this year in case some missionaries can be sent from America to take over her work.

A cable received late in August advised friends in the home land that Miss Lois Kingan was leaving Lisbon for Egypt by way of South Africa. We are glad to say that Miss Dora Mason has her passport and is ready to go at a moment's notice. She is happy in this anticipated return to her work in the Pressly Memorial Institute of Assiut. A number of the other missionaries are taking the required steps to return to their work in Egypt as soon as an opportunity is given for them for travel. All who have been detained in America for some time are anxious to be back at their work. We hope and pray that war conditions may permit all of them to be sent out before the beginning of a new year.

ETHIOPIA

We were glad to receive a letter from Mr. Fred Russell on August 9 telling something of the conditions in Addis Ababa. His feeling is that we should proceed cautiously and be sure of our ground. He had hoped to be in Addis Ababa to repair the roof of our property before the rainy season began but as he was delayed he found that the heavy rains had come, so nothing but a little patching could be done for a time. Mr. Sigurd Nystrom has greatly improved the appearance of the compound by cutting weeds and undergrowth. Mrs. Ruth Walker has succeeded, with the help of Mrs. Pollock in making the school very livable and most attractive. Mr. Russell says: "You may well be proud of the two representatives of your Board in all they have done since they came to Ethiopia." . . . "We are discussing and praying about the future course of our activities in Ethiopia but it seems we cannot come to conclusions of value until a bit further progress has been made in regard to our status with the present government. We believe that before a great while there will be more definite information than we have now so that we may then be in a position to make definite proposals. One thing is definitely sure—there is a *great* desire for the reopening of the hospital and it seems to all of us that we ought to plan for a beginning of the hospital's services. We are setting a tentative date in our minds for about October 1. Many supplies will be needed, yet to have things shipped from America is most difficult."

Some months ago we asked societies to get supplies ready for this hospital. A number of people have responded in promising such supplies and we would like to have all societies that are interested in this work send any articles that would be useful in a hospital, such as sheets, blankets, pillowcases, towels, napkins—in fact any supplies that would be needed in a hospital in America. They should be sent to Dr. R. W. Caldwell, 600 Schaff Building, 1505 Race Street, Philadelphia, 2, Pa., to reach him by November 15 if possible. We suggest that the articles be packed in cartons and that a list of contents be sent from each locality contributing. Dr. Caldwell will need this and we would appreciate having a duplicate list sent to the Women's Board Rooms, 904 Publication Building, Pittsburgh, 22, Pa., so that we can acknowledge the receipt of articles. Before sending these supplies overseas it is necessary to secure permis-

sion from the authorities in Ethiopia and we must report how many boxes there are and the weight of each.

Sheets should be 72 inches by 90 inches—preferably 108 inches long; or 54 inches by 90 inches; blankets 68 inches by 80 inches; and spreads 76 inches by 82 inches.

A consignment of much-needed drugs and medical supplies is being purchased. We shall appreciate any donations of money that can be applied in meeting this bill.

Mr. Russell speaks highly of the work that is being accomplished in our Addis Ababa school. It runs at capacity, with many more wanting to come. Mrs. Walker is a splendid teacher and most enthusiastic in her work. Her courses of study seem well balanced, with religious training, educational training, and a liberal amount of handwork in the field of sewing, basket weaving, embroidery, etc.

Miss Isabel Blair and Miss Ruth Beatty have been disappointed again and again in getting transportation to Ethiopia but the prospects seem good that they may be able to leave America soon. Other missionaries booked to go with them are Dr. and Mrs. Paul Smith of The Sudan and Miss Dora Mason of Egypt. We pray that these plans may not have to be changed and that all may reach their places of service safely and without any great delay.

YOUNG WOMEN'S DEPARTMENT

(Continued from page 110)

aged, and I was ready to let her go home. She wrote a card to me, signing her *mother's* name, begging me to let her come by the next train on account of family illness! This card she had placed in our house mail-box which is to be opened only by us. Seeing it was not postmarked, I became suspicious. Punishment ensued, and new, less sympathetic tactics seemed to bring her to her senses. Then her mother came at our request to visit her. Saleema has become one of our happiest girls. She needs to buckle down and become a family help, for her poor mother does sweeper work, her father is blind, and there are numerous children.

"We have had to reduce the numbers again, for with these prices we cannot support 189 boarders. The entrance fee is raised Rs. 5 from September to help out in this difficulty. The school has just closed and all have gone home. I am on my way to lovely Kashmir for a rest."

If your society has not done its share towards the support of the Y. W. Special, do you not see a reason why you should do so?—Remember that societies are asked to contribute $4,000.00 annually towards the maintenance of this school besides the $4,000.00 for the four missionaries' salaries.

Temperance and Reform Department

By MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

"Lo, children are an heritage of the Lord." How are we as a Christian nation guarding this precious heritage? "The Voice" in its issue of August 1943 presents a timely and interesting study by J. Edgar Hoover of the F. B. I. It is headed "Time for Parents to Wake Up". Below are extracts from this article.

This country is in deadly peril. We can win this war, and still lose Freedom for all America, for a creeping rot of moral disintegration is eating into our nation. I am not easily shocked or alarmed but today I am both shocked and alarmed. Arrests of teen-age boys and girls all over the country are staggering. Some of their crimes are almost unspeakable —prostitution, murder, rape. It is an ugly situation. If we are to correct it we must face it.

"Consider: Last year 17% more boys under 21 were arrested for assault than the year before; 30% more for drunkenness; 10% more for rape. For girls, the figures show 39% more for drunkenness; 64% more for prostitution; 124% more for vagrancy. A police chief told of taking a fifteen year old girl home from a tavern where she had beeen drinking. Her parents are respectable, serious-minded people yet the mother resented the "interference" of the officer. She insisted that a girl must look out for herself to develop her character.

"That is the crackpot theory which has laid the groundwork for our present surge of teen-age trouble. You don't acquire self-discipline if you have never learned what discipline is. Life's problems require guidance. Now we are reaping the harvest. Fathers may be in the army, mothers in war plants. Left to themselves, too often the children's lives are wrecked. Cheap places of entertainment, evil companions, may all add up to crime and major tragedy.

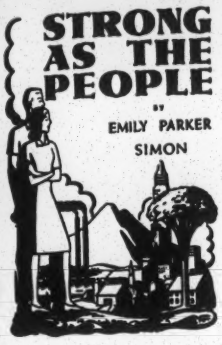
"I am not blaming the youngsters. I put the blame where it belongs, on my own generation, which let discipline slide either as a matter of "theory" or as a trend of the times. Wartime conditions call for extra guidance, extra control, extra discipline. Parents should take stock of the discipline—or lack of it—in their families. Talk with the teachers and back them up in the school discipline.

"I know a father who got on the phone the other day and called up the parents of his daughter's favorite cronies. 'Look', he suggested, I have a hunch our youngsters are playing us against each other. How about getting together on a few fundamental rules?' They did, and there is now, among other rules, a definite hour when that young crowd breaks up and heads for home.

"Discipline is not an end in itself. But tempered with understanding and affection, it is a protective measure critically needed right now. More than that, it is the only guide to self-discipline. We are fighting a war to establish the Four Freedoms for the generation now coming to maturity. We had better make sure that they have the self-discipline to live in a free world."

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

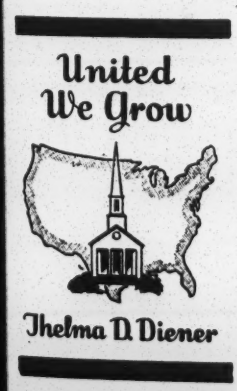


The interdenominational book based on the Home Mission theme, *The Church and America's Peoples.*

A group of young people is faced with a series of questions: Who is an American? What does an American look like? Where did he come from? The book says not a signer of that American document, The Declaration of Independence, was an American.

What is Americanism? Who is a good American? The book quotes: Americanism is a matter of the mind and heart, not a matter of race or ancestry. . A good American is one loyal to this country and to our creed of liberty and democracy, and a contributor according to his skill.

Where, in this, does the Church stand? In every community with doors open wide to all who would enter and truly worship there; and Christian men and women must welcome them there, barring none because of race, color or ancestry. Only so can America be united free and strong. $1.00 cloth—60c paper.



A Leader's Guide for Junior High Grades. It is a look back to see who came to America and what they brought; a look at what we are now; and a look forward to see what we may become. It has program suggestions, resource material to use in discussion and worship and plans for fellowship and service activities. Paper 50c.

Tales From East and West is recommended for use with *United We Grow.* Paper 50c.

Fun & Festival Among America's Peoples. A pamphlet of folk songs and games, recipes and festival ideas for fellowship programs. 25c.

Discussion and Program Suggestions for use with Strong as the People. 25c.

A. B. C. FOLDERS

We would call attention to the attractive, two-color 1943-44 folder for Prayer Groups and Prayer Circles prepared by Mrs. C. W. Fulton, Secretary of Prayer Groups and Prayer Circles. The Literature Department will mail these out at five cents a dozen or 25c a hundred.

PRAYER CYCLE

The supply of the 1943 Prayer Cycle is exhausted, and we shall not reprint. The 1944 Cycle should be ready in December. All orders received from now on will be filed and forwarded when ready. The price will be 10c a single copy; one dozen or more at the rate of $1.00 per dozen, $7.50 per 100.

SHUT-IN

"How can you live alone," she said,
"In this still room from day to day?"
"I don't." I laughed, I travel free,
And meet the serious and the gay.
Today, I went to Africa,
A-flying with the bravest man—
I've seen the hills of Palestine—
It's wonderful what books can span!
Thought has a chance when I am still—
It never had a chance before,
When I was wasting hours of time,
In gestures, that now seem a bore.
My letters do not lie unwrit,
I meet my friends in closest way,
And share with them the thoughts that rise
Out of the wonder of each day. . . ."

—Rena Chandler, Homemaker's Page, The Globe and Mail, Toronto.
Quoted in Missionary Monthly.

Give her a book

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret Ballantyne, 1941—Gujranwala
Miss Minnie E. Beatty, 1912—Abbottabad
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Marjorie Faught, R.N., 1938—Taxila
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Pasrur
Miss Alice G. Hill, 1938—Sheikhupura
Miss Janette Howland, 1921—Campbellpur
Miss Mary Kyle, 1904—Pasrur
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Pasrur
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot City
Miss Margaret L. Murdoch, 1924—Sargodha
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marian T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Helen V. Weede, 1928—Zarfarwal

NOW IN THIS COUNTRY (from INDIA)

Miss Kathryn Beattie, 1920—Penn Ave. and West St., Pittsburgh (21) Pa.
Miss Hazel Bennett, 1908—1025 S. Trenton Ave., Edgewood, Pittsburgh, Pa.
Miss R. Jean Black, 1921—Petrolia, Pa.
Miss Lois M. Buchanan, 1910—334 N. Rutan St., Wichita, Kan.
Miss Marie Cash, 1926—R.D. 5, Lebanon, Ind.
Miss Margaret Fehlman, 1918—7929 Loomis Blvd., Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Reba C. Hunsberger, M.D., 1921—5914 N. Pulaski, Philadelphia, Pa.
Miss Olive Laing, 1912—46 N. Duane Ave., Pittsburgh (5), Pa.
Miss Sarah Jane Lamont, 1928—440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Louise Scott, 1916—New Wilmington, Pa.
Miss E. Marjorie McCrory, 1936—McCrory Farms, R.D. 1, Homer City, Pa.
Miss Kate E. Spencer, 1918—353 S. St. Lawrence Ave., Chicago, Ill.
Miss Vivian L. Trimble, 1921—Blanchard, Iowa
Miss Ruth A. Warnock, 1913, 1936—Ezel, Ky.
Miss Georga Wengert, 1920—Lebo, Kans.

RETIRED (from India)

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurelia G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—312 Cleveland Ave., Avalon, Pittsburgh, Pa.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902—205 E. Broadway, Girard, Ohio
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.

HONORABLY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—1769 Crescent Heights Blvd., Los Angeles, Calif.

RETIRED (from Egypt)

Miss Rena L. Hogg, 1899—c/o American Mission, Assiut, Egypt
Miss Ella M. Barnes, 1911—926 East 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901—Fair Meadows, Limekiln Park, R.D., Chalfant, Pa.
Miss Laura B. Walker, 1904—1109 McClure Ave., Munhall, Pa.

EGYPT—c/o American Missions

Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayoum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Cairo
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss Lois D. Kingan, 1926—Benha
Mrs. Jack McMillan (nee Constance Harper, 1937)—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, Pd. D., 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss Elizabeth McKibben, R.N., 1924—Tanta
Mrs. William Fennell (nee Mabel McMichael), 1937—Cairo
Miss Mabel McMichael, 1937—Cairo
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1923—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Cairo
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Luxor
Miss Edna B. Sherriff, 1920—Assiut
Miss Nellie S. Smith, 1911—Cairo
Mrs. G. G. Gutteridge (nee Mary Stevenson, 1939)—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Ruth A. Work, 1904—Assiut
Mrs. A. F. Huish (nee Mrs. Margaret J. Work, 1939—Cairo
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY (from Egypt)

Miss Leota Cabeen, 1909—1214 Fifth Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1918—Americus, Kansas
Miss Mary Frances Dawson, 1922—808 E. Third St., Ellensburg, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Elsie French, 1909—1214 First Ave., S., Escanaba, Mich.
Miss Martha C. Glass, 1922—803 E. Second Ave., Monmouth, Ill.
Miss Alfaretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Dora B. Mason—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Jeannette McCrory, 1916—Sterling, Kans.
Miss Helen J. Noordewier, 1921—Warm Springs, Oregon
Mrs. Rachel T. Seiver, 1925—1057 S. Genessee St., Los Angeles, Calif.
Miss Jane C. Smith, R.N., 1922—Box 672, Toppenish, Wash.
Miss Marie F. Tait, 1925—R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917—Tarkio, Mo.
Miss Ruth M. Williamson, 1924—Tama, Iowa
Miss Elizabeth M. Wilson, 1932—Lewis, Iowa
Miss Esther W. Wilson, 1919—c/o Mrs. John McCain, West Bridgewater, Pa.
Miss Margaret A. Work, 1924—E. Platte Ave., Fort Morgan, Colo.

THE SUDAN—c/o American Mission

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY (from The Sudan)

Miss Elsie E. Grove, 1912, R. D. 3, Poughkeepsie, N. Y.
Miss Mary Jane McKnight, 1922—429 Fourth St., Ellwood City, Pa.
Miss E. Verna Pillow, 1930—Morgan Hill, Cal.

NOW IN THIS COUNTRY (from Ethiopia)

Miss Ruth C. Beatty, R.N., 1921—2040 Chestnut St., Philadelphia, Pa.
Miss Isabel Blair, 1922, c/o Mrs. A. C. Farner, 1023 Mifflin St., Huntingdon, Pa.

ETHIOPIA—c/o American Mission)

Mrs. A. W. Pollock, R.N., 1942—Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923—Addis Ababa

A LITTLE TIME APART

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.—II Tim. 2:15.

The Bible In Hand And Heart

The Word of God Most High rests in my hand,
The Message of the King of Kings and Lord of Lords,
With all its wealth of promised love and truth,
With precious, living words of Christ, the Son of God.

Give me, dear Lord, a willing heart,
A ready mind, an earnest hope,
That I may read Thy Holy Word
And reading, read aright.

For I would seek the knowledge of Thy will,
That I might praise and serve Thee faithfully each day,
That ever I might rightly use Thy Word
And all my work might be approved by Thee, my King.

So may I hide Thy Holy Word
Within my heart; and may my life,
So vibrant with Thy Word, reflect
The light of Truth divine.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

A Call To Prayer

Pray Ye Therefore

FOR LABORERS

Lift up your eyes and

LOOK

On the Fields

Lift up your hearts and

PRAY

The Lord of the Harvest

Stretch out your hands and

GIVE

The Bread of Life to the Starving

BE WORKERS TOGETHER WITH HIM